MASTER
NEGATIVE
NO. 92-80460-5

MICROFILMED 1992

COLUMBIA UNIVERSITY LIBRARIES/NEW YORK

as part of the
"Foundations of Western Civilization Preservation Project"

Funded by the
NATIONAL ENDOWMENT FOR THE HUMANITIES

Reproductions may not be made without permission from
Columbia University Library

COPYRIGHT STATEMENT

The copyright law of the United States -- Title 17, United States Code -- concerns the making of photocopies or other reproductions of copyrighted material...

Columbia University Library reserves the right to refuse to accept a copy order if, in its judgement, fulfillment of the order would involve violation of the copyright law.

AUTHOR:

SOPHOCLES

TITLE:

SOPHOCLES

PLACE:

BOSTON

DATE:

1871

Master Negative #

92-80460-5

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

```
88SP                                          Ajax. 1871.
IE71  Sophocles.
        Sophocles,edited by R.C.Jebb... The Ajax.  Boston,
      Allyn, 1871.
        xv, 186 p.      19 cm. (Catena classicorum)
```

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 11x

IMAGE PLACEMENT: IA (IIA) IB IIB

DATE FILMED: 2/21/92 INITIALS TM

FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT

BIBLIOGRAPHIC IRREGULARITIES

MAIN
ENTRY: SOPHOCLES.

Bibliographic Irregularities in the Original Document

List volumes and pages affected; include name of institution if filming borrowed text.

_____ Page(s) missing/not available: _____

_____ Volumes(s) missing/not available: _____

_____ Illegible and/or damaged page(s): _____

_____ Page(s) or volumes(s) misnumbered: _____

_____ Bound out of sequence: _____

✓ Page(s) or illustration(s) filmed from copy borrowed from: Villanova College: title page and verso

_____ Other: _____

FILMED IN WHOLE
OR PART FROM A
COPY BORROWED
FROM
VILLANOVA
COLLEGE

AIIM

Association for Information and Image Management

1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910

301/587-8202

Centimeter

Inches

MANUFACTURED TO AIIM STANDARDS
BY APPLIED IMAGE, INC.

88SP IE71

Columbia University
Library

Henry Livingston Thomas
BORN 1835-DIED 1903

*

FOR THIRTY YEARS CHIEF TRANSLATOR
DEPARTMENT OF STATE, WASHINGTON, D. C.
LOVER OF LANGUAGES AND LITERATURE
HIS LIBRARY WAS GIVEN AS A MEMORIAL
BY HIS SON WILLIAM S. THOMAS, M. D.
TO COLUMBIA UNIVERSITY
A. D. 1905

SOPHOCLES

EDITED BY

SIR R. C. JEBB, M.A., LL.D.

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE

THE AJAX

NEW IMPRESSION

VILLANOVA COLLEGE
LIBRARY

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1903

CATENA CLASSICORUM.

Aristophanis Comoediae.—By W. C. GREEN, M.A.

THE ACHARNIANS AND THE KNIGHTS, 4*s.*
THE WASPS, 3*s.* 6*d.*
THE CLOUDS, 3*s.* 6*d.*

Demosthenis Orationes Publicae.—By G. H. HESLOP, M.A.

THE OLYNTHIACS, 2*s.* 6*d.* } Or in one vol. 4*s.* 6*d.*
THE PHILIPPICS, 3*s.* }
DE FALSÂ LEGATIONE, 6*s.*

Demosthenis Orationes Privatae.—By A. HOLMES, M.A.

DE CORONÂ, 5*s.*

Herodoti Historia.—By H. G. WOODS, M.A.

Book I., 6*s.* Book II., 5*s.*

Homeri Ilias.—By S. H. REYNOLDS, M.A. Books I.-XII., 6*s.*

Horati Opera.—By J. M. MARSHALL, M.A.

THE ODES, CARMEN SECULARE, and EPODES, 7*s.* 6*d.*
THE ODES. Books I.-IV. separately, 1*s.* 6*d.* *each.*

Isocratis Orationes.—By JOHN EDWIN SANDYS, Litt.D.

AD DEMONICUM ET PANEGYRICUS, 4*s.* 6*d.*

Juvenalis Satirae.—By G. A. SIMCOX, M.A., 5*s.*

Persii Satirae.—By A. PRETOR, M.A., 3*s.* 6*d.*

Sophoclis Tragoediae.—By Sir R. C. JEBB, M.A., LL.D.

THE ELECTRA, 3*s.* 6*d.*
THE AJAX, 3*s.* 6*d.*

Taciti Historiae.—By W. H. SIMCOX, M.A.

Books I. and II., 6*s.* Books III. IV. and V., 6*s.*

Terentii Comoediae.—By T. L. PAPILLON, M.A.

ANDRIA AND EUNUCHUS. With Introduction on Prosody, 4*s.* 6*d.*

Or separately.

ANDRIA. With Introduction on Prosody. 3*s.* 6*d.*
EUNUCHUS, 3*s.*

Thucydidis Historia.

Books I. and II. By C. BIGG, D.D. 6*s.*
Books III. and IV. By G. A. SIMCOX, M.A. 6*s.*

LONGMANS, GREEN, AND CO.
LONDON, NEW YORK AND BOMBAY

CATENA CLASSICORUM

EDITED BY

THE REV.
ARTHUR HOLMES M.A.
SENIOR FELLOW AND LECTURER OF CLARE COLLEGE CAMBRIDGE
AND PREACHER AT THE CHAPEL ROYAL WHITEHALL

AND

THE REV.
CHARLES BIGG M.A.
LATE SENIOR STUDENT AND TUTOR OF CHRIST CHURCH OXFORD
SECOND CLASSICAL MASTER OF CHELTENHAM COLLEGE

SEVER, FRANCIS, & CO

Boston . . . . *Bromfield Street*
Cambridge . . . . *Harvard Square*

INTRODUCTION TO THE AJAX.

THERE is, perhaps, no extant work of Sophocles in which his power over crude material is better displayed than in the *Ajax*. No other exhibits higher skill in varying a story of few elements; in untwisting rough strands of thought, and leading them into finer threads; in relieving the breadth of epic colouring with new lights and shadows; and this without breaking the contour, without marring the severity, of shapes long held divine.

It will be interesting to glance at the Ajacian legends as sketched by early poets; as dramatised by Aeschylus and others; as dramatised by Sophocles.

I. In the *Iliad*, Ajax son of Telamon is second in distinction only to Achilles[1]; but they are broadly contrasted.

Achilles is the brilliant young hero, the perfect flower of Greek chivalry, unmatched in warlike spirit, but delighting not less in song and gaiety; passionate, and capable of profound resentment, but not by nature sullen: in council, if often rash, never dull; a dazzling figure, of manifold energy and with no marked defect, claiming, and holding, a general ascendancy by virtue of a temperament in every part vivid and elastic.

Ajax is a rugged giant, 'towering above the Greeks by his head and broad shoulders[2],' the representative of sinew, and, owing to his solid power of resistance, emphatically 'the bul-

[1] *Il.* III. 229. [2] *Il.* II. 768.

390112

wark" of the Greeks; characterised by sound good sense[2], but apt to fare ill in a keen encounter of wits[3].'

Achilles is the type of force: Ajax, of strength.

The story of the contest for the arms of Achilles, and of the suicide of Ajax, is not noticed in the *Iliad*. It appears for the first time in the *Odyssey*, where Odysseus, in the shades, is surrounded by the questioning spirits of the dead:

'But alone the spirit of Ajax son of Telamon stood aloof, angry for the victory which I won over him at the ships, on the issue touching the arms of Achilles: for his gracious mother Thetis set the arms for a prize, and the sons of the Trojans, and Pallas Athene, judged. Now would that I had not won in such a contest; since thereby the ground closed over so good a man, over Ajax, perfectest in beauty and in deeds of all the Greeks beside, next to the blameless son of Peleus.'

It is here said that the arms were awarded, not by the Greeks, but by the Trojans. This will be explained presently.

In the interval between the *Odyssey* and Pindar, the episode of the contest for the arms was elaborated by two epic writers, of whom Proclus has preserved fragments: by Arctinus of Miletus, *circ.* 780 B.C., in his *Aethiopis*; and by Lesches of Lesbos, *circ.* 700 B.C., in his *Ilias Minor*.

The *Aethiopis* was an epic in five books, deriving its title from the prominence of Memnon, king of the Aethiopians, and apparently designed to supplement the Homeric *Iliad*. At the funeral games of Achilles, Ajax and Odysseus enter as competitors for his arms. Agamemnon and his assessors, unable to decide, appeal to their Trojan prisoners of war. Which, they ask, had done the most effective damage to Troy,—Ajax or Odysseus? The captives reply, Odysseus. To him, therefore, the arms are adjudged. Ajax withdraws to his tent, and at sunrise falls upon his sword.

[1] *Il.* iii. 227. [2] [illegible] *Il.* vii. 289.
[3] *Il.* xiii. 824. Αἶαν ἁμαρτοεπές, βουγάιε, ποῖον ἔειπες;

By Lesches, in his *Lesser Iliad*, the incident of the appeal to a Trojan verdict is made still more picturesque. While the decision regarding the arms is pending, scouts are sent under the walls of Troy, in order to discover what comments the Trojans are making on the case at issue. They overhear a discussion between two Trojan maidens. One declares that Ajax deserves the prize; for he carried the body of Achilles out of the *mêlée*, while Odysseus was keeping the enemy at bay. The other replies that a woman can bear burdens; to fight is the proof of manly valour. On this dialogue being duly reported, the arms are awarded to Odysseus. Ajax returns to his tent: his indignation turns to madness; and in the morning he dies by his own hand.

In the fifth Isthmian Ode,—dedicated to Phylacidas, an Aeginetan, descended from the Aeacidae of Salamis,—Pindar preserves a legend touching the birth of Ajax. When Heracles, levying war against Laomedon, went to seek the aid of Telamon,

'He found them all feasting. There stood he, in the lion's hide, Amphitryon's dauntless son: whom good Telamon bade pour the first offering of nectar, and tendered to him a broad wine-cup rough with gold. Then Heracles stretched to heaven his unconquerable hands, and uttered even such words as these: *If ever, O Father Zeus, thou hast listened with willing heart to vow of mine, now with solemn prayers I beg from thee, for this man, a son of Eriboea's womb: that, under favouring fates, my friend may gain a son,—on the one hand, of frame stout as this skin that floats around my shoulders, (skin of the wild beast that first of all my labours, I once slew at Nemea:) and of spirit to match.* Then, at this his prayer, the god sent the king of birds, a great eagle; and sweet pleasure touched the hero's soul, and he lifted up his voice, and spake prophet-like: *Thou shalt have the son thou askest, Telamon; and call him, after the god-sent omen, AJAX, of large might, terrible in the war-toils of the people.*'

From this story came the post-Homeric tradition that

Ajax was ἄρρηκτος φυήν,—invulnerable save in the side, where the cleft lion-skin did not cover Heracles;—a tradition which Sophocles does not violate; see v. 834, πλευρὰν διαρρήξαντα.

For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances: its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the judges had shewn such scandalous partiality for their fellow-townsman. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes: but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great. Thrice in Pindar's Odes is the case of Ajax adduced to support the maxim that 'Envy ever lays hold upon good men, but strives not against the worse[1].'

II. By Aeschylus the story of Ajax was made the subject of a regular trilogy, an *Aeantis*. It is probable that the titles and arguments of the pieces were as follows:—1. Ὅπλων κρίσις, the Contest for the arms of Achilles. A bench of Trojan captives are empanelled as jurors: Ajax states his case bluntly and curtly against the subtle, fluent Odysseus. 2. Θρῇσσαι. A Chorus of Thracian women, war prisoners of Ajax, lament the award unfavourable to their master. His suicide is announced by a messenger. 3. Σαλαμίνιαι. Teucer

[1] *Nem.* VII. 34—41; VIII. 36—46; *Isthm.* III. 57—63.

presents the orphan Eurysaces to Telamon: who, embittered by the death of his son Ajax, drives the bastard forth. Teucer departs, to found a new Salamis in Cyprus.

Several other dramas, Greek and Roman, on this subject are known by their names or fragments. Such are,

The Αἴας Μαινόμενος of Astydamas, a nephew of Aeschylus, and pupil of Isocrates. (Suidas, *s. v.* Ἀστυδ.)

The Αἴας of Theodectes (Arist. *Rhet.* II. 23). He was a native of Pamphylia; flourished about 350 B.C.; and was a pupil of Isocrates.

The *Ajax* of Livius Andronicus. No fragment of interest remains.

The *Ajax* and the *Telamon* of Ennius. Of the *Telamon* there remain some lines in which the bereaved father expresses a Roman fortitude:—

> Ego cum genui, tum morituros scivi, et ei rei sustuli:
> praeterea ad Troiam quom misi ob defendendam Graeciam,
> sciam me in mortiferum bellum, non in epulas mittere.

Pacuvius wrote an *Armorum Iudicium* and a *Teucer*. From the latter, Cicero (*de Orat.* II. 46) quotes the lines in which Telamon upbraids Teucer with the death of Ajax:—

> Segregare abs te ausu's, aut sine illo Salamina ingredi?
> neque paternum aspectum es veritus, quom aetate exacta indigem
> liberum lacerasti, orbasti, extinxti, neque fratris necis
> neque eius gnati parvi, qui tibi in tutelam est traditus,—?

Attius, in his *Armorum Iudicium*, appears to have closely followed Sophocles. The fragments, at least, bear witness to some curious coincidences of expression. For example, in Sophocles, Ajax says to his son (v. 550):—

> ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
> τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.

In Attius:—

> Virtuti sis par, dispar fortunis patris.

In Sophocles, Agamemnon says to Teucer (v. 1226):—

> σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
> τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;

In Attius:—

> Hem, vereor plus quam fas est captivom *hiscere*.

III. The *Ajax* of Sophocles does not include the contest for the arms. They have already been awarded to Odysseus. The resentment of Ajax has been turned to frenzy by the visitation of Athene, bent on punishing him for proud words spoken in former time. Under this frenzy, he has fallen by night on the flocks and herds of the army, thinking to slay the Greek chiefs.

The first scene opens on the morning after this onslaught. Odysseus has come on a detective errand to the tent of Ajax, whom he suspects of the deed. Athene appears: confirms his surmise: and calls forth Ajax to speak with her, that Odysseus, witness to his ravings, may learn how the gods humble pride.

After a dialogue between the Chorus and Tecmessa, the interior of the tent is disclosed, where Ajax is sitting among the slaughtered cattle. His frenzy is now past, leaving shame and anguish behind. His friends vainly combat his despair. Weary of their importunity, and feeling that such as they cannot understand why life has become hateful to him, he at length feigns resignation and repentance. He goes forth, nominally to propitiate Athene, and to 'purge his stains:' in reality, to put off a life which no washings can make clean. In a lonely place by the sea-shore, he falls upon his sword.

The Atreidae interfere to prevent the burial of the corpse. Teucer defies them. At last Odysseus appears as mediator, and extorts an ungracious consent from Agamemnon.

In the concluding lines, Teucer urges forward the preparations for the burial.

The moral of the play is contained in the words of Agamemnon to Teucer: 'It is not the big, broad-shouldered men that are safest: the wise conquer in every field.' Of the two main departments of ἀρετή, of manly excellence, φρόνησις is

better than ἀνδρεία. Ajax is the special representative of a courage, lofty, indeed, and heroic, but arrogantly self-reliant,—unchastened by any sense of dependence on the gods. By this insolence he incurs the anger of the gods: by this he loses the favour of men. The prize which he coveted is voted away from him by the Greek chiefs whom he has estranged; his anger at the award is turned to madness by Athene whom he has scorned. In this madness he does a thing of which the horror slowly fills his whole soul in the ghastly dawn of returning reason. The frenzy has passed: the first astonishment, the ecstasy of anguish, has passed also: but in their place has come what does not pass: a feeling which to the sympathy that tries to sound it gives back only sullen echoes from depths disturbed, not fathomed; a profound, still despair. Ajax has seen all the error of his way; he feels the whole weight of his ignominy; it remains that he should 'yield to the gods, and revere the Atreidae;' it remains that he should stand aside out of their path; that he should die.

Odysseus is the representative of that general moderation, that decently charitable temper, which results from intelligent selfishness. When Athene shews him the afflicted Ajax, 'I pity him,' Odysseus says, 'pondering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.' When Agamemnon asks, 'Then thou biddest me to let them bury this corpse?' 'Surely,' he replies: 'for I myself will some day need a grave.' This virtue, such as it is, secures him universal popularity and success. He is the favourite of gods and men: the protégé of Athene, and the winner of a great prize from a man whose better claims he himself allows[1]. Agamemnon, to whom Ajax was 'most hateful,' counts Odysseus 'his greatest friend[2];' the kinsman of Ajax closes his imprecations on Agamemnon with a tribute to the generosity of Odysseus[3]. Thus it is that οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.

[1] v. 1340. [2] v. 1331. [3] v. 1399.

It may be said that the *Ajax* of Sophocles in a manner gathers up the lessons of the *Iliad* and of the *Odyssey*. Over all the glorious vitality of Achilles in the *Iliad* broods the presage of an early death: he is, as he says himself, παναώριος[1], 'sure to die young:' a life of triumph so splendid, so unalloyed, must needs attract the jealousy of fate. The nemesis directly incurred by Ajax is ever menacing Achilles: for they were alike in this, that each gave free scope to a fearless mind. The theme of the *Odyssey* is the final triumph of a wise self-restraint. The 'patient' hero, tried in so many and various chances, and surmounting all difficulties by a pliant prudence, is brought at last by well-pleased gods to the haven where he would be.

Sophocles has wrought the moral of either epic into a single whole. The defeat of arrogance, the victory of good sense, are brought into the same field of view,—into one circle of strong light, in which every trait of the contrast stands out clear.

A few words must be said on an apparent anomaly in the construction of the *Ajax*. The hero dies at v. 865: the remaining 555 lines of the play are taken up with the lamentations of his friends, and with the dispute between Teucer and the Atreidae. It seems at first sight a breach of dramatic propriety that the action should be prolonged for so great a space after the exit of the principal character. Indeed, it would probably be difficult to find a really parallel instance; the nearest, perhaps, is the same author's *Antigone*: in which the heroine finally quits the scene at v. 928, though the play extends to 1353 lines. But there the after-part is thronged with events of a terrible interest, the direct consequences of Antigone's death; with the solemn warnings of Teiresias,—the suicide of Haemon,—the suicide of Eurydice. There is no anticlimax: the impression of the main catastrophe is only made stronger by each new disaster that flows from it. In the *Ajax*, on the contrary, there does seem to be an anti-

[1] *Il.* xxiv. 540.

climax. The tragic interest seems to culminate with the hero's death. Does anything which happens in the long sequel serve to deepen, or even to sustain, the pathos of that crisis? An apology has been suggested for the alleged defect. It is probable that in former plays on this subject,—as in the Ὅπλων κρίσις of Aeschylus,—the pleadings of Odysseus and Ajax before the judges formed the chief interest. When Sophocles resolved to abandon the old conventional treatment, he may have found it desirable to propitiate the Athenian taste for debate by throwing in the altercation between Teucer and the Atreidae. The hypothesis is ingenious; but the fault of structure which it seeks to excuse is perhaps more apparent than real. The true subject of the play is, in modern phrase, 'The Death *and Burial* of Ajax.' If the Atreidae had not interfered, the burial would have immediately followed the death. As it is, a dispute intervenes; but the framework of the subject, though distended, is not broken: the play concludes with the preparations for the funeral. In the meantime, the delay involves no real anticlimax. To the Greek mind, due burial was a matter of supreme concern; nothing could be more deeply, more painfully exciting than any uncertainty as to whether a hero with whom the spectators sympathised was, or was not, to receive funeral rites.

Sophocles has well brought out the specially Athenian interest of his subject. Ajax bids farewell to 'famous Athens, and the race she fosters[1];' the Salaminian sailors are 'of lineage sprung from the Erechtheidae of the soil[2];' they long to pass beneath Cape Sunium, 'that so they may greet sacred Athens[3].'

The island of Salamis appears to have been independent till about 620 B.C., when, after a struggle with the Athenians, the Megarians gained possession of it. In 600 B.C. the dispute broke out again, and was eventually referred to Spartan arbitration. On the part of Athens it was alleged that Philaeus and Eurysaces, sons of Ajax, had assigned the island

[1] v. 861. [2] v. 202. [3] v. 1222.

to the Athenians[1]; and Solon is said to have interpolated a line in the Iliad[2], representing Ajax as stationing his ships beside the Athenian contingent at Troy. The Spartans adjudged Salamis to the Athenians, and it was thenceforth an Attic deme.

With Ajax, in particular, Athens had many ties. When Cleisthenes was selecting the names of the Attic heroes, after whom the ten new tribes were to be called, he included Ajax, 'though a foreigner, yet as a neighbour to the city, and an ally[3].' After the victory of Salamis, the Greeks dedicated three Phoenician triremes as a thank-offering of the spoil: one to Poseidon at the Isthmus; one to Athene at Sunium; and one to Ajax at Salamis[4]. A festival[5] in his honour was annually celebrated in the island. Several distinguished Athenians claimed descent from that great Aeacid house of which Ajax was the greatest name. Among these were, the family of the Cimonidae,—including Miltiades son of Cypselus[6], Miltiades tyrant of the Chersonese, and his son Cimon; Thucydides the historian[7]; and Alcibiades[8].

The date of the play cannot be fixed. But there are three reasons for placing it among the earliest of the works of Sophocles. 1. The old-fashioned anapaestic parodos (vv. 134—300)—found in the *Supplices*, *Agamemnon*, and *Eumenides* of Aeschylus—occurs in no other play of Sophocles. 2. In the *Ajax*, the tritagonist seems to be admitted only under the restriction of silence. In the first scene, Athene, Ajax, and Odysseus are on the stage together; but Odysseus is silent while Ajax is present (vv. 92—117). In the last scene, Agamemnon, Odysseus, and Teucer are on the stage together; but Teucer is silent while Agamemnon is present (vv. 1318—1373).

[1] Plut. *Sol.* c. 10.

[2] Strabo IX. p. 394. *Iliad* II. 557, στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες.

[3] Her. V. 66. [4] Her. VIII. 121. [5] Αἰάντεια, Hesych. s.v.

[6] Her. VI. 35. [7] Marcellinus *Vit. Thuc.* § 2.

[8] Plato *Alcib.* I. p. 121 B.

3. In the oldest didascaliae, or lists of plays with their titles and dates, the *Ajax* stands first among the tragedies of Sophocles.

The epithet Μαστιγοφόρος, which Athenaeus, Zenobius, and Eustathius add to the title, is derived from the lash (διπλῆ μάστιξ, v. 242) with which Ajax flogged the cattle, and with which he appears at v. 92. In the didascaliae, the play is simply Αἴας. Dicaearchus calls it Αἴαντος Θάνατος. The addition of Μαστιγοφόρος would have been convenient as distinguishing the tragedy of Sophocles (1) from the Αἴας Μαινόμενος of Astydamas: (2) from the Αἴας of Theodectes: (see above).

Dindorf's text is followed in this edition, a few slight deviations being noticed where they occur.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΥΠΟΘΕΣΙΣ.

Τὸ δρᾶμα τῆς Τρωϊκῆς ἐστι πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ καὶ ΜΕΜΝΩΝ. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ᾽ αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδήν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. ὅθεν καὶ ὁ Αἴας, τῆς κρίσεως μὴ τυχών, παρακεκίνηται καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνεῖλε τῶν τετραπόδων, τὰ δὲ δήσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστί τις καὶ κριὸς ἔξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δήσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ΜΑΣΤΙΓΟΦΟΡΟΣ, ἢ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟΥ. Δικαίαρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα. καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα καὶ ἐπικομπάζοντα ὡς τῶν ἐχθρῶν ἀνῃρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσέα· παραγίνεται δὲ χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονός, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. ἑκάτερος οὖν παρ᾽ ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέντα ποίμνια, ἀπολοφύρονται, καὶ μάλιστα ὁ χορός. ὅθεν δὴ ὁ Αἴας προελθὼν ἔμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίων ἕνεκα καὶ ἑαυτὸν διαχρῆται. εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἐῶντα θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. παρίστησι δὲ ὁ λόγος τῆς τραγῳδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἥκοιεν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὅπλων ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι.

ὅρα γὰρ καὶ παρ᾽ Ὁμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς· (Ὀδ. λ, 542)

οἴη δ᾽ Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547)

ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ᾽ ἐπ᾽ ἀέθλῳ.

οὐκ ἐλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἧτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προϊόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης τοῦ Ὀδυσσέως, διό φησι·

καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγίᾳ.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γάρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἱμορροῶν, οἱ δὲ ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ᾽ αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἐστι καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.

DRAMATIS PERSONAE.

AJAX, } played by the *Protagonist.*
TEUCER, }

ODYSSEUS, } played by the *Deuteragonist.*
TECMESSA, }

ATHENE, }
MENELAUS, } played by the *Tritagonist.*
AGAMEMNON, }
MESSENGER, }

CHORUS of Salaminian Sailors.

STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1—133.
2. πάροδος, vv. 134—200.
3. ἐπεισόδιον πρῶτον, vv. 201—595.
4. στάσιμον πρῶτον, vv. 596—645.
5. ἐπεισόδιον δεύτερον, vv. 646—692.
6. στάσιμον δεύτερον, vv. 693—718.
7. ἐπεισόδιον τρίτον, vv. 719—1184.
8. στάσιμον τρίτον, vv. 1185—1222.
9. ἔξοδος, vv. 1223—end.

ΑΙΑΣ

ΑΘΗΝΑ

'ΑΕΙ μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
πεῖράν τιν' ἐχθρῶν ἁρπάσαι θηρώμενον·

1—133. This passage forms the πρόλογος, *i. e.* μέρος ὅλον τραγῳδίας τὸ πρὸ χοροῦ παρόδου, "all that part of a tragedy which precedes the first entrance of the chorus." (Arist. *Poet.* XII. 25.)

Scene—*the station of the Greek ships on the coast of the Troad, between Cape Sigeum and Cape Rhoeteum. The back-scene* (σκηνή) *represents the sea-side huts* (ἔφαλοι κλισίαι, v. 192) *of Ajax and his Salaminian followers.* ODYSSEUS *is seen pausing before the tents, and scanning marks upon the ground.* ATHENE *appears above the stage (on the* θεολογεῖον). 1—88.—*Ath.* Ever thus, son of Laertes, I find thee busy on the track of thy foes; and thy keen instinct has not failed thee here. Ajax has but now gone within,—the sweat streaming from his face, and from hands red with slaughter. Seek, then, no further, but tell me the motive of thy quest. — *Od.* Divine protectress, clear-speaking even when dimly seen, I seek Ajax, on suspicion of a strange crime. This morning the herds, our spoil, were found butchered; and one who had seen Ajax rushing over the plain with a reeking sword, put me on his track. Some of these footprints are his, but some baffle me; and welcome is thy aid.—*Ath.* Know that Ajax has indeed done this thing, purposing to take the lives of the Greek chiefs. He went forth by night alone—already he was at the quarters of the Atreidae—when I smote him with madness, and turned his rage against the flocks and herds. Part he slew: part he led captive to his tent, and is now tormenting the animals like human foes. Behold, I will shew thee the man whom I have stricken, that thou mayest tell it abroad among the Greeks. — *Od.* Athene, spare to call him forth.—*Ath.* Fear not, he shall not see thee.

1—3 **ἀεὶ μὲν...καὶ νῦν.**] Schneidewin quotes Lucian, *Dial. Mort.* VIII. 1, πάλαι μὲν τὸ τῆς 'Ινοῦς παιδίον ἐπὶ τὸν 'Ισθμὸν ἐκομίσατε, καὶ νῦν σὺ τὸν κιθαρῳδὸν ἀναλαβὼν ἐξενήξω.

1 **Λαρτίου.**] In Homer, Λαέρτης. The contracted form of Λαέρτιος is used by Sophocles four times, here, v. 380; *Phil.* 401, and 1286; and by Eur. *Tro.* 421. In Latin, *Laertes* is the proper name, *Laertius* the adjective: Plaut. *Bacch.* IV. 9. 22, *Ulixes Lartius* (so Bothe, for Laertius). Priscian says however (vii. 7), Laertius *pro* Laertes *dicebant, quomodo et Graeci.* The later grammarians wrote Λᾱ́ρτιος: and the coronis, though 'antiquioribus ignota,' has been retained by Lobeck, 'ne veteris scripturae memoria penitus exolesceret.'

2 **πεῖραν...θηρώμενον.**] 'Seeking to snatch some occasion against thy foes,' *i.e.* watching eagerly and wari-

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
πάλαι κυνηγετοῦντα καὶ μετρούμενον
ἴχνη τὰ κείνου νεοχάραχθ᾽, ὅπως ἴδῃς
εἴτ᾽ ἔνδον εἴτ᾽ οὐκ ἔνδον. εὖ δέ σ᾽ ἐκφέρει

ly for any oversight on their part which may enable you to attack them at an advantage. *πεῖρά τις ἐχθρῶν* = 'some means of attacking enemies:' cf. v. 290, *τί τήνδ᾽ ἀφορμᾷς πεῖραν*; 'why preparest thou this attack (upon the Trojans)?' For the genitive, cf. Diod. Sic. XIV. 80, *ἐπιθέσεις τῶν πολεμίων*. Lobeck prefers to understand *πεῖράν τιν᾽ ἐχθρῶν ἁρπάσαι* as meaning 'quicquid hostes machinentur, praeripere,' 'to forestall each new stratagem of thy foes,' comparing Plat. *Rep.* p. 334 A, *τὰ τῶν πολεμίων κλέψαι βουλεύματα*. But (1) it seems very doubtful whether *ἁρπάσαι* could mean '*praeripere*,' 'to anticipate,' to 'forestall.' (2) *πεῖρά τις ἐχθρῶν*, as Lobeck admits, is an awkward substitute for *ὅ,τι δήποτε οἱ ἐχθροὶ πειρῶνται*.

θηρώμενον.] With the infinitive: cf. Eur. *Helen.* 63, *θηρᾷ γαμεῖν με*. It is unnecessary to suppose such a construction as *θηρώμενον πεῖραν*, (*ὥσθ᾽*) *ἁρπάσαι* (*αὐτήν*.)

3 **σκηναῖς ..ναυτικαῖς.**] 'The quarters of Ajax beside the ships.' *σκηνή* here = *κλισία*, the Homeric wooden hut: *Il.* XXIV. 449, (*κλισίη*) *τὴν Μυρμιδόνες ποίησαν ἄνακτι*, | *δοῦρ᾽ ἐλάτης κέρσαντες*. *σκηναί* is probably the poetical plural for the singular, like *κλισίαι* for *κλισία*, *Il.* XV. 478, XXIII. 254.

4 **ἐσχάτην.**] 'At the camp's utmost verge.' Homer describes the Greek camp as formed semicircularly on the beach of a small bay,—Odysseus being stationed at the midpoint, 'that he might be heard in both directions,—to the tent of Ajax the son of Telamon, and to the tent of Achilles too; for they it was who hauled up their even ships at the horns of the crescent, trusting to their valour and to the might of their hands.' (*Il.* XI. 8 *seqq.*)

5 **κυνηγετοῦντα.**] 'Pausing on the trail,'—examining the ground with a hunter's skill and caution.

μετρούμενον.] 'Measuring (with the eyes),' *i.e.* scrutinizing, scanning closely. Schneidewin in his Critical Appendix proposes to read *τεκμαρούμενον* | *εἴτ᾽ ἔνδον*, κ. τ. λ., omitting v. 6 altogether. He contends that *μετρούμενον* could refer only to literal measurement, with a view to determining the shape and size of the footprints; whereas Odysseus is merely examining their direction. But the general notion of *accurate comparison* involved in *μετρεῖσθαι* seems to justify its use here. Odysseus is endeavouring, by a close scrutiny, to disentangle the line of tracts leading towards the tent from the line of tracks leading away from it.

6 **νεοχάρακτα.**] In the sandy soil around the *ἔφαλοι κλισίαι* (v. 191). Ajax had sallied from his tent in the preceding night, and had returned before daybreak. The traces of his departure and of his return would alike be 'recent.' The question for Odysseus was, which were the *more* recent.

7 **εἴτ᾽ ἔνδον εἴτ᾽ οὐκ ἔνδον.**] '(To find) whether he is within or absent.' In the second clause of an indirect question, either *οὐ* or *μή* may be used; but they convey different shades of meaning: *e.g.* (1) *σκοπῶμεν εἰ πρέπει ἢ μή*, 'let us consider the question of (this thing's) fitness,'—where the notion of abstract discussion is uppermost. (2) *σκοπῶμεν εἰ πρέπει ἢ οὔ*, 'let us consider whether it is fit or unfit,'—expressing impatience to arrive at one distinct, practical result, to the exclusion of the other. The difference is well illustrated by a passage of Antipho, *de caed. Her.* p. 131, 14: *οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγόρου λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς κεῖνται ἢ μή, ἀλλ᾽ ἐκ τῶν νόμων τοὺς τοῦ κατηγόρου λόγους, εἰ ὀρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὔ*: *i.e.* the prosecutor's speech should not lead you into an abstract speculation on the theory of the laws: rather, the laws should indicate a practical conclusion as to the value of the prosecutor's arguments.

κυνὸς Λακαίνης ὥς τις εὔρινος βάσις.
ἔνδον γὰρ ἁνὴρ ἄρτι τυγχάνει, κάρα
στάζων ἱδρῶτι καὶ χέρας ξιφοκτόνους.
καί σ᾽ οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
ἔτ᾽ ἔργον ἐστίν, ἐννέπειν δ᾽ ὅτου χάριν
σπουδὴν ἔθου τήνδ᾽, ὡς παρ᾽ εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ

ὦ φθέγμ᾽ Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
ὡς εὐμαθές σου, κἂν ἄποπτος ᾖς ὅμως,

εὖ δέ σ᾽ ἐκφέρει, κ. τ. λ.] 'And well doth it guide thee to his lair, thy course keen-scenting as a Spartan hound's.' *ἐκφέρει*, 'brings you out,' 'brings you safe through all difficulties to your goal.' Cf. Plato *Phaedo* p. 66 B, *κινδυνεύει τοι ὥσπερ ἀτραπός τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει*, *i. e.* 'extricate us.'

8 **Λακαίνης.**] Pindar (*frag.* 73), in enumerating the specialties of various places, praises Scyros for its goats—Argos for its shields—Thebes for its chariots—Sicily for its mule-cars—and Taygetus for its dogs: *Λάκαιναν ἐπὶ θηρσὶ κύνα τρέχειν πυκινώτατον ἑρπετόν*. Cf. Hor. *Epod.* 6. 5, *aut Molossus aut fulvus Lacon*: Shakespeare *Mids. Night's Dream* IV. 1, *My hounds are bred out of the Spartan kind....A cry more tunable Was never holla'd to nor cheered with horn In Crete, in Sparta, nor in Thessaly*. The Laconian dogs seem to have been of a small breed (*catulos*, Virg. *G.* III. 405: *κυνίδια*, Arist. *H. A.* V. 2).

εὔρινος.] A nominative more probably than a genitive. Cf. Eur. *H.F.* 450, *γεραιαὶ ὄσσων πηγαί*: *Bacch.* 1158, *λευκοπήχεις κτύποι χερῶν*.

9 **τυγχάνει.**] Sc. *ὤν*. Cf. *El.* 313, *νῦν δ᾽ ἀγροῖσι τυγχάνει*: Eur. *Andr.* 116, *τυγχάνει δ᾽ ἐν ἐμπύροις*.

11 **παπταίνειν.**] 'To urge thy wary quest,'—*εἴσω* combining with *παπταίνειν* to give the notion of a timorous *advance*. Cf. Pind. *P.* III. 37, *ὅς τις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω*.

12 **δέ**] = *ἀλλά*. Thuc. IV. 86, *οὐκ ἐπὶ κακῷ, ἐπ᾽ ἐλευθερώσει δέ*.

15 **ὡς.**] Exclamatory, 'how plainly...!' &c.; not 'since.'

κἂν ἄποπτος ᾖς.] 'Though thy form be distant,'—though thou be seen (only) afar off. Cf. *Phil.* 467, *πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν*, 'not *afar off*, but beside the waves, must we watch the hour to sail.' Lobeck quotes Aristotle, Plutarch, &c., for *ἄποπτος* in the sense of 'discernible,' 'seen in the distance.' But in such passages the notion uppermost is not that of the object being *distant*, but of its being *seen*. Here the sense required is not—'though thou art discernible,' but—'though thou art *barely* discernible.' The passage in the *Philoctetes*, where *ἐξ ἀπόπτου* is opposed to *ἐγγύθεν*, seems more to the point. The objections to rendering *ἄποπτος* '*unseen*,' appear

φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
καὶ νῦν ἐπέγνως εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.

strong. That the drama should have been opened by an invisible speaker would have been singular enough; though this objection is not, perhaps, insuperable. But as the colloquy between Athene and Odysseus became more familiar and more animated,—especially in the stichomuthia just before Ajax appears, when Odysseus exclaims, *τί δρᾷς, Ἀθάνα*; and she replies, *οὐ σῖγ' ἀνέξει, κ. τ. λ.*,—a mere *voice* could scarcely have sustained the vivid personality of the goddess. Again, the scene with Ajax would lose much of its dramatic force, if Athene were not present to the eyes of the spectators,—first gazing on her victim, while the depths of his mental ruin are lit up by her irony,—then turning in more benignant majesty to point the moral for her favourite. The voice of an unseen god, startling mortals with a sudden warning or assurance, might well be a solemn incident. But if such a voice had to sustain a prominent part in a passage of some length, including a brisk dialogue and varying dramatic situations, the effect must at last have become ludicrous. Schneidewin, rendering ἄποπτος 'unseen,' quotes *Il.* II. 172 *seqq.*, Eur. *I. T.* 1447, as instances of a deity speaking but remaining unseen. On the other hand, in each of the following passages there is a distinct intimation that the divine personage *appeared* as well as *spoke*: (1) *Philoctetes*, 1412 (Heracles to Philoctetes): (2) *Ion*, 1549 (Athene to Ion): (3) *Andromache* 1227 (Thetis to Peleus): (4) Eur. *Electra*, 1233 (the Dioscori to Orestes): (5) *Hippolytus*, 1440 (Artemis to Hippolytus). The words, 'O *voice* of Athene,' prove nothing. In some passages where it is evident that the divinity was visibly present, the divine 'voice' or 'divine fragrance' is prominently mentioned: see Eur. *Hipp.* v. 1391 compared with v. 1440: Eur. *El.* v. 1292 compared with v. 1233: and cf. Soph. *El.* 1225: *Phil.* 234, 1411.

16 **ξυναρπάζω φρενί.**] 'The instant that thy voice thrills upon my ear, I apprehend in *spirit* that the voice is thine, even before my *eyes* can be sure that the silver cloud above me does not float around some other goddess.'

17 **κώδωνος.**] Schol. *ad loc.*: ἡ κώδων θηλυκῶς Ἀττικῶς· κώδων δὲ καλεῖται τὸ πλατὺ τῆς σάλπιγγος. The word is masculine in Thuc., Strabo, Plutarch: feminine in Arist. *de Sens.* VI. 446, 22 (ed. Bekker).

Τυρσηνικῆς.] 'Tyrrhenian' was a standing epithet of the trumpet, of which the invention was ascribed to the Etruscans,—celebrated from early times as workers in bronze. Cf. Virg. *Aen.* VIII. 526, *Tyrrhenusque tubae mugire per aethera clangor*: Eur. *Phoen.* 1377: Aesch. *Eum.* 567.

18 **καὶ νῦν.**] Cf. vv. 1—3. This exordium has a certain Homeric symmetry with Athene's. As Athene had said, ἀεὶ μὲν δέδορκά σε...καὶ νῦν ὁρῶ, so Odysseus replies, ἀεὶ μὲν εὐμαθὴς εἶ...καὶ νῦν ἐπέγνως, κ. τ. λ.

19 **βάσιν κυκλοῦντα, κ.τ.λ.**] *[illegible] [illegible] [illegible]*, 'doubling and redoubling' on a foeman's trail. Cf. Eur. *Or.* 632, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, | διπλῆς μερίμνης διπτύχους ἰὼν ὁδούς;

σακεσφόρῳ.] *Il.* VII. 219. Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἠΰτε πύργον,—the shield covered with seven layers of ox-hide and an eighth of

κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.
νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
ἔχει περάνας, εἴπερ εἴργασται τάδε·
ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα·
κἀγὼ 'θελοντὴς τῷδ' ὑπεζύγην πόνῳ.
ἐφθαρμένας γὰρ ἀρτίως εὑρίσκομεν
λείας ἁπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.

metal,—one of the marks which distinguished him from Ajax son of Oïleus, Ὀϊλῆος ταχὺς Αἴας. The imposing epithet σακεσφόρος under which Ajax is here announced leads up to an effective contrast at v. 91, when Ajax actually appears, not as σακεσφόρος, but as μαστιγοφόρος,—no longer bearing the shield which was 'as a tower' against foemen,—bearing only a lash red with the blood of cattle.

21 **ἄσκοπον.**] 'Inexplicable:' since it was difficult to conceive what could have been the *motive* of such an onslaught (cf. v. 40). Athene presently explains (v. 43) that Ajax believed himself to be slaying the Greek chiefs.

22 **εἴργασται.**] The form εἴργασμαι has always an active sense in Sophocles: see *O. T.* 279, 347; *O. C.* 825; *Trach.* 748; *Phil.* 1172; *Ant.* 294. Cf. ξυμπέφρασμαι, *Ant.* 363; ᾔτημαι, *El.* 54; γέγραμμαι, Dem. *Mid.* p. 557; παρεσκεύασμαι, Xen. *Cyr.* VII. 3. 14; δεδίκασμαι, Dem. *Pantaen.* p. 967, etc.

23 **τρανές**]=τορόν (τράω*, τιτραίνω). The adjective is not extant elsewhere: the adverb τρανῶς occurs twice in Aeschylus (*Ag.* 13, *Eum.* 45), and in Eur. *El.* 758.

ἀλώμεθα.] 'We vaguely doubt.' So far, the only evidence against Ajax was the fact that he had been seen hurrying alone over the plain of the Scamander with a reeking sword. Odysseus had accepted the task (πόνος, v. 24) of following as detective in his track, and endeavouring to collect evidence which should prove or disprove the surmise.

24 **'θελοντής.**] Elmsley contends for θελοντής instead of ἐθελοντής. It is true that θέλω, and not ἐθέλω, is always found in senarii; but this proves nothing for derivatives. ἐθελοντής is supported by the analogy of ἐθελημός, ἐθελήμων, ἐθελοντί, &c.; and, as Lobeck observes, 'θελήμων, θελητός, θελεχθρός partim Atticis insueta sunt, partim Graecis in universum.' He adds that θέλεος in Aesch. *Suppl.* 841 (θέλεος ἀθέλεος—*nolens volens*) is a solitary exception,—the formula having probably been extemporised 'oppositionis causa,'—for the sake of the antithesis.

25 **ἐφθαρμένας...καὶ κατηναρισμένας, κ.τ.λ.**] 'Dead,—yea, slaughtered with the hand,'...with the hand of a close attacking enemy,—not by the stroke of pestilence from the high gods. The general term ἐφθαρμένας required further explanation; κατηναρισμένας is therefore added,—a word suggestive of deadly agency *at close quarters*,—ἐναρίζω properly meaning to strip a fallen foe. And to clench the force of κατηναρισμένας, the words ἐκ χειρός are superadded,—deriving additional emphasis from their position at the beginning of the line.

γάρ.] Referring back to πρᾶγος ἄσκοπον, v. 21. From εἴπερ εἴργασται to πόνῳ is a parenthesis.

27 **ἐκ χειρός.**] 'With the hand' (of man),—not by the agency of the gods, working in the stroke of lightning or of pestilence,—not by the onset of fierce beasts. The phrase

τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
καί μοί τις ὀπτὴρ αὐτὸν εἰσιδὼν μόνον
πηδῶντα πεδία σὺν νεορράντῳ ξίφει
φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
κατ' ἴχνος ᾄσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι, κοὐκ ἔχω μαθεῖν ὅτου.

ἐκ χειρός had also the technical military sense of *comminus*, 'at close quarters:' see Xen. *Hellen.* VII. 2. 14, ἐνέβαλον καὶ ἐκ χειρὸς ἐμάχοντο. But the technical sense appears less suitable here. The marvel was not that the destroyer of the cattle had preferred a sword to javelins or arrows. The marvel was that the destroyer should have been, not a god or a beast, but a man.

28 **τήνδ' οὖν.**] 'Now, this crime all voices impute to him.' Odysseus has diverged into detail: οὖν serves to resume the thread of his statement. 'A crime has been committed under such and such circumstances...Well (οὖν), Ajax is the person suspected.' The particles δ' οὖν are frequently used in the more strongly marked sense of 'however,' when a narrative is resumed after a parenthesis or a discussion: *e.g.* Her. VI. 76; Thuc. II. 5; Aesch. *Ag.* 34. 217, 246.

29 **ὀπτήρ.**] One of the scouts posted at commanding points (σκοπιαί) on the slopes of Ida, to give notice of any sudden movement on the part of the Trojans.

30 **πηδῶντα πεδία.**] After his onslaught Ajax led back the surviving cattle to his tent (v. 62): and did not again leave it—except to speak with Athene—till he had regained his senses (vv. 296—306). It must have been then, in a pause between his onslaught and his return, that he was observed 'bounding alone over the plain with a reeking sword.' πεδία, cognate accusative, descriptive of the ground traversed: cf. Aesch. *P. V.* 725, στείχ' ἀνηρότους γύας: Eur. *Helen.* 1118, ὃς ἔδραμε ῥόθια: Callimachus *hymn. Dian.* 194, ἐφοίτα | παίπαλα καὶ κρημνούς.

31 **φράζει τε κἀδήλωσεν.**] 'Informed and instructed me:' φράζει, comes breathless to tell me that he has seen Ajax: ἐδήλωσε, set forth the whole matter—described the reeking sword,—the wild haste of Ajax,—the point from which he came,—the direction in which he was moving.—φράζει—ἐδήλωσεν—ᾄσσω. The transition from the historic present to the aorist is often abrupt. See *Trach.* 359—365, φὰκ' οὐκ ἔπειθε—ἐπιστρατεύει—κτείνει τε—καὶ ἔπερσε.

32 **τὰ μὲν...ὅτου.**] τὰ μὲν...τὰ δὲ: sc. ἴχνη: 'sometimes I assure myself of the traces,—by some I am confounded, and cannot tell whose they are.' The strong word ἐκπέπληγμαι expresses his perplexity and astonishment at finding, mingled with human footprints, the confused and irregular tracks of the oxen and sheep which Ajax had brought home as prisoners to his tent. Tied together (vv. 63, 294) and driven or dragged by their frenzied captor, the animals might well have left puzzling tracks.

σημαίνομαι.] As σημαίνω τι τινί = 'I indicate something to another,' σημαίνομαί τι = 'I indicate something to myself,'—*assure myself* of it by indications which I have observed. Compare τεκμαίρομαι. In this sense the rare middle σημαίνομαι may have been a technical term in hunting. See Oppian *Cyneg.* I. 453, μυξωτῆρσι κύνες πανίχνια (πάντ' ἴχνια?) σημήναντο, 'with noses down the dogs puzzled out the scent.'

33 **ὅτου.**] Schneidewin ὅπου (sc. ἐστὶ τὰ λοιπὰ τῶν ἰχνῶν), with four MSS. and Suidas. ὅτου, as explained above, seems preferable.

καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος
τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερί.

ΑΘΗΝΑ

ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγίᾳ.

ΟΔΥΣΣΕΥΣ

ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ

ὡς ἔστιν ἀνδρὸς τοῦδε τἄργα ταῦτά σοι.

34 **καιρὸν δ' ἐφήκεις.**] 'And in season hast thou succoured.' καιρόν for the more usual ἐς καιρόν,—a sort of cognate accusative,—a bolder form of καιρίαν ὁδὸν ἥκεις. Cf. v. 1316: Eur. *Helen.* 479, καιρὸν γὰρ οὐδέν' ἤλθες: Ar. *Acharn.* 23, ἀωρίαν ἥκοντες.

πάντα γὰρ, τά τ' οὖν πάρος, κ.τ.λ.] 'For in all things,—in the past as for the future,—I am guided by thy hand.' It would be difficult to find any special English equivalent for οὖν which would not be cumbrous. The exact meaning of the particle in this place seems to be, '*in short.*' 'In all things,—things past, *in short*, as well as things future.' Compare ὁστισοῦν, ὁπωσοῦν, &c., 'whoever, however, *after all* (οὖν):' and the phrase εἴτε ...εἴτ' οὖν.

36 **ἔγνων...κυναγίᾳ.**] 'I was aware' (of thy setting out,) 'and long since took my post upon the route (ἔβην εἰς ὁδόν), a watcher friendly to thy chase'—like the φύλακες who, when large game was driven, were stationed about to see which way it went. ἔβην εἰς ὁδόν appears to mean, 'came into the path',—'placed myself on the route by which I knew that the object of your chase would pass',—Athene having, in fact, watched Ajax into his tent (v. 9). ἔβην εἰς ὁδόν could scarcely mean 'went upon my errand'.

37 **πρόθυμος.**] 'Friendly,' with a dative of the object. Cf. Xen. *Hellen.* II. 3. 40, οἱ πρόθυμοι τῇ πόλει γεγενημένοι.

κυναγίᾳ.] The Doric forms κυναγός, λοχαγός, ποδαγός, ξεναγός, ὀπαδός are firmly established in Attic. But the MSS. vary between κυνηγέτης, κυναγέτης,—κυνηγία, κυναγία. In Eur. *Hec.* 1174 Porson left κυνηγέτης, adducing the analogy of Ἀθάνα, Ἀθηναία. Lobeck, who reads κυνηγία here, observes that in Eur. *Hipp.* 109 the MSS. agree upon κυναγίαις, but in *Bacch.* 339 upon κυνηγίαις.

38 **ἦ καί.**] 'Dare I hope, sweet queen, that I toil to purpose?'—ἦ καί, '*can it be*' that I am right? The formula ἦ καί asks a question with surprise: here, it expresses tremulous excitement and joy. Cf. Aesch. *Eum.* 402, ἦ καὶ τοιαύτας τῷδ' ἐπιρροιζεῖς φυγάς, '*can it be* that thou shrillest a doom so dread on this man's track?': Soph. *El.* 314.

39 **ὡς.**] 'Know that in Ajax thou hast the doer of these deeds.' ὡς is sometimes used with an ellipse of ἴσθι, ('be sure that,') in giving a peremptory ultimatum or a decisive assurance. See Eur. *Phoen.* 1662—1664. Antigone is pleading with Creon for the burial of Polynices. *Creon.* 'The gods rule it other-

ΟΔΥΣΣΕΥΣ

καὶ πρὸς τί δυσλόγιστον ὧδ' ᾖξεν χέρα;

ΑΘΗΝΑ

χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ

τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ

δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

wise.'—*Ant.* 'The gods rule that we insult not the dead.'—*Creon.* ὡς οὔτις ἀμφὶ τῷδ' ἔγωαν θήσει κόνιν—'Know that...' where ὡς marks the *dernier mot* of the dispute.—Eur. *Her.* 400, ὡς τῆσδ' ἔγωγε παιδὸς οὐ μεθήσομαι.

40 **καὶ πρὸς τί...ᾖξεν χέρα;]** 'And wherefore thus darted he his senseless hand?'—αἴσσειν is distinctly transitive in Eur. *Or.* 1416, αὔραν ...κύκλῳ πτερίνῳ...αἴσσων, 'agitating the air with a round fan': and apparently in Eur. *Bacch.* 145, ὁ Βακχεὺς δ' ἔχων φλόγα...ἐκ νάρθηκος ἀΐσσει. Porson (*ad Or.* 1427) quotes the passive αἴσσομαι from Soph. *O. C.* 1261. But it may be questioned whether αἴσσεται in that place (κόμη δι' αὔρας αἴσσεται) is not rather one of those *middle* forms so much used by Aesch. and Soph., *e. g.* θρηνεῖσθαι (Aesch. *P. V.* 43), ἐλαυδᾶσθαι (*Ch.* 144), σπεύδεσθαι (*Eum.* 339), στένεσθαι (*Pers.* 62), προστρωσθαι (Soph. *O. C.* 241), ἐποικτίσαι (*El.* 1059). Porson *loc. cit.* compares αἴσσειν χέρα with βαίνειν πόδα (Eur. *El.* 94 etc.), πόδα ἐπάσσειν, *Her.* 1070. In the case of ἐπαΐσσειν, as in ἀναβαίνειν, ἐπιβαίνειν, the preposition has to do with the transitive force. The case of βαίνειν πόδα is discussed by Lobeck. He thus modifies Porson's rule that 'verbs of motion regularly take an accusative of the instrument or member chiefly used';—'To verbs denoting motion of the body may be added a dative or accusative of the part of the body in motion'. In βαίνειν (κατὰ) πόδα, χαίνειν (κατὰ) στόμα, the verb is not really transitive. But in αἴσσειν χέρα, the verb is truly transitive. αἴσσειν belongs to a class of verbs which combine a trans. and intrans. sense: *e. g.* λήθω (to forget, or make to forget): πτήσσω (to quail or scare), &c. In the case of αἴσσειν, the ambiguity is traceable to the root αω, from which come verbs and nouns of *breathing, blowing, flaming*, &c.—*e. g.* αἰθύσσω, παφάσσω, (both either trans. or intrans.),—αὖρα, ἀήρ, αἴγλη, αὐγή,—the idea of rapid *vibration* underlying all these words.

41 **χόλῳ...ὅπλων.]** 'Anger touching the arms'. Cf. *Phil.* 327, τίνος ...χόλον κατ' αὐτῶν ἐγκαλῶν...; *Trach.* 268, ὧν ἔχων χόλον, κ.τ.λ.: Thuc. I. 140, τὸ τῶν Μεγαρέων ψήφισμα, 'the decree *touching* the Megarians'. Madv. *Synt.* § 48.

42 **τήνδε...βάσιν.]** 'With such an onslaught'. So *Trach.* 339, τοῦ με τήνδ' ἐφίστασαι βάσιν, 'why dost thou approach me with such eager steps?'

43 **ἐν.]** Have 'among'—death inflicted '*upon*' you. Cf. v. 366, ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας, 'fierce-handed *upon* cattle': v. 1092, ἐν θανοῦσιν ὑβριστὴς: v. 1315, ἐν ἐμοὶ θρασύς.

ΟΔΥΣΣΕΥΣ

ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ

κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

ΟΔΥΣΣΕΥΣ

ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ

νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμᾶται μόνος.

ΟΔΥΣΣΕΥΣ

ἦ καὶ παρέστη κἀπὶ τέρμ' ἀφίκετο;

ΑΘΗΝΑ

καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;

ΑΘΗΝΑ

ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι

44 **ἦ καί.]** Cf. v. 38, *note*.

ὡς ἐπ' Ἀργείοις.] 'Can this plot have been, *in its first intention* (ὡς), a plot against the Greeks?' *i. e.* 'Can this plot have been *aimed* against the Greeks?' The mischief *fell* upon the herds; but it was ὡς ἐπ' Ἀργείοις, since Ajax *meant* to kill the Greeks, and believed himself to be doing so.

45 **κἂν ἐξέπραξεν.]** 'You ask if he *plotted* this against you? He had e'en *done* it, if my care had slept.'

46 **ποίαισι τόλμαις, κ.τ.λ.]** Sc. ἔμελλεν ἐκπράξειν. 'And what were his daring schemes, his rash hope?'

49 **καὶ δή.]** 'Already.' Ar. *Av.* 175, ΠΕΙ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω, 'I *am* looking.'

δισσαῖς.] The tents of the δίσσαρχαι βασιλεῖς, Agamemnon and Menelaus, would stand side by side at the στρατήγιον (*praetorium*) or head-quarters (v. 721) in mid-camp.

50 **μαιμῶσαν.]** 'tingling': *gestientem.*—φόνου evidently depends on ἐπέσχε: but Apollon. Rhod. II. 269, has μαιμᾶν ἐδητύος.—Schol., γράφεται καὶ διψῶσαν. Cf. *frag. adesp. ap.* Athen. x. 433, ἴσχειν κελεύω χεῖρα διψῶσαν φόνου.

51 **ἐγώ.]** Here, as at vv. 69, 85, the emphatic pronoun conveys a lofty assertion of divine power. Translate: 'I, even I, withheld him.'

σφε.] In Epic and Ionic Greek, σφε is usually the accus. *plur.* (for σφᾶς) of σφεῖς, and has a reflexive sense. The Attic poets use σφε as accus. *sing.*,—with no reflexive meaning, but merely as equivalent to αὐτόν, αὐτήν.

γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,
καὶ πρός τε ποίμνας ἐκτρέπω σύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·
ἔνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον
κύκλῳ ῥαχίζων· κἀδόκει μὲν ἔσθ' ὅτε

δυσφόρους γνώμας, κ.τ.λ.] 'The vexing fantasies of his baneful joy,'—the illusions caused by the plague of madness, under which he believed himself to be destroying his foes; —*δύσφοροι*, as pressing upon his brain, and goading him to fury; 'fantasies of joy,' since they wrap his folly in the semblance of a triumph.

52 **ἀνηκέστου.**] 'Baneful.' This epithet often designates states of mind which must lead to disastrous consequences, *e. g.* χόλος (Hom.): *πονηρία*, *μωρία* (Xen.): *ἀνήκεστον πῦρ*, 'a baneful glow', said of a rash hope, Soph. *El.* 888.

53 **πρός τε ποίμνας**] = πρὸς ποίμνας τε. Cf. *El.* 249, *ἔρροι τ' ἂν αἰδὼς*, κ.τ.λ. for *ἔρροι ἂν αἰδώς τε*, κ.τ.λ.: Thuc. IV. 10, *ἣν ἐθέλωμέν τε μεῖναι καὶ μὴ...καταπροδοῦναι*.

ποίμνας.] The flocks of sheep, as distinguished from the herds of oxen, *βουκόλων φρουρήματα*. Cf. vv. 62, 297, 375. For *ποίμνας* used in a general sense, see vv. 42, 300, 1061.

σύμμικτά τε......φρουρήματα.] *i. e.* *σύμμικτα, ἄδαστα λείας-φρουρήματα βουκόλων*, the confused, unshared, spoil-charges of the herdsmen: 'the confused droves, an unshared spoil, still guarded by the herdsmen'. Lobeck places a comma after *λείας*, understanding *τὰ σύμμικτα τῆς λείας*. He objects to the double genitive here. If, he says, *φρουρήματα* denoted the care bestowed by the herdsmen, then *λείας* might properly denote the object of the care: *e. g.* Thuc. III. 115, *τὴν τοῦ Λάχητος τῶν νεῶν ἀρχήν*. But *βουκ. φρουρ.* are the herds themselves. Can they be called *βουκ. φρουρ.* and *λείας φρουρ.* in the same phrase? Pylades is *παίδευμα Πιτθέως*, Eur. *El.* 886, and flocks are *ποιμένων βοσκήματα*, *Cycl.* 189. On the other hand, *παίδων θρέμματα*, Plat. *Legg.* VII. 789 E: *βοσκήματα μόσχων*, Eur. *Bacch.* 677. But could we say *Πυλάδου παίδευμα Πιτθέως*, or *ποιμένων βοσκήματα μόσχων*; To this query of Lobeck's we may probably reply in the affirmative. See Soph. *El.* 681, *Ἑλλάδος πρόσχημα ἀγῶνος*, lit. 'the pride of Greece, consisting in a festival.'

54 **λείας.**] At v. 26 the term *λεία* includes both flocks and herds: here, it is restricted to the herds. Cf. v. 145, *βοτὰ καὶ λείαν*, 'the flocks *and* the spoil',—*i. e.* 'the flocks and the herds.' For the *flocks* were public property, kept as a common stock for the general maintenance. But the *oxen*, used for purposes of draught, were to be assigned as private property to individuals. Hence to the individual Greek the herds were 'booty' in a more immediate sense than the flocks.

55 **ἔκειρε...φόνον.**] 'Dealt death among the horny throng'. With *κείρειν φόνον* Schneidewin compares Eur. *Suppl.* 1205, *μὴ τρώσῃς φόνον*: Soph. *O. C.* 1400, *ὁδοῦ τέλος......ἀφωρμήθημεν*: Virg. *Aen.* XI. 82, *sanguine caeso*.

πολύκερων.] Cf. Eur. *Cycl.* 5, *γηγενὴς μάχη*: *H. F.* 1272, *τετρασκελὴς πόλεμος*.—*Accent.* In the terminations *ως* and *ων* of the Attic 2nd and 3rd declensions, when *ε* immediately precedes *ω* or is separated from it only by a liquid, *ω* is considered short, *e. g.* *ἀνώγεων*, *πόλεως*, *φιλόγελως*, *ἵλεως*. So, also, in the Ionic genitive in *εω*, *e. g.* *ὅτεω*.

56 **κἀδόκει...ἔχων.**] *i. e.* *καὶ ἐδόκει αὐτόχειρ κτείνειν ἔχων, ἔστι μὲν* ὅτε δισσοὺς Ἀτρείδας, (ἔστι δὲ) ὅτε (τινὰς) στρατηλατῶν, ἄλλοτε ἄλλον, ἐμπίτνων.

δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
ὤτρυνον, εἰσέβαλλον εἰς ἕρκη κακά.
κἄπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
ποίμνας τε πάσας ἐς δόμους κομίζεται,
ὡς ἄνδρας, οὐχ ὡς εὔκερων ἄγραν ἔχων.
καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται.
δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῇς.
θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
τὸν ἄνδρ'· ἐγὼ γὰρ ὀμμάτων ἀποστρόφους

59 **φοιτῶντα.**] 'Raving.' Hesych. *s. v.* *τὴν ἑδραίαν μανίαν φοῖτον ἔλεγον*: "'*wandering*' was a term for *settled* madness"—(to preserve the singularly infelicitous phrase of the original).

νόσοις.] 'The throes of frenzy.' Cf. the plural *νοσήμασι*, v. 338: Aesch. *P. V.* 616, *νήστισιν αἰκίαις*, 'the cruel *pangs* of hunger': *Ag.* 704, *γαστρὸς ἀνάγκαις*.

60 **ἕρκη κακά.**] 'The toils of doom'. Cf. Aesch. *Pers.* 100, *φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν εἰς ἀρκύστατ' Ἄτα*: *Ag.* 348, *ἥτ' ἐπὶ πύργοις ἔβαλες στεγανὸν δίκτυον...μέγα δουλείας γάγγαμον ἄτης παναλώτου*.—Erfurdt, *ἐς ἐρινὸν κακήν*: Wunder, *ἄρκυν*. Lobeck conj. *ἔριν*.

61 **κἄπειτ' ἐπειδή.**] Such juxtapositions, *κακόφωνα* to us, are common in Greek: *e. g.* *ἦμεν ἥμενοι* (Eur. *I. T.* 1339), *ἕως ἐῶσι* (*Or.* 238), *ἣν γυνὴ γένῃ* (*Helen.* 1312), and *ἐγὼ λέγω*, *οὕτως ὅπως*, *passim*.

62 **τοὺς ζῶντας αὖ.**] 'The survivors *in their turn*',—which had now arrived, though they had hitherto escaped.

64 **ὡς ἄνδρας**] = *ὡς ἀνθρώπους*. Cf. v. 244, *δαίμων, κοὐδεὶς ἀνδρῶν*: *O. T.* 1258, *δαιμόνων δείκνυσί τις· οὐδεὶς γὰρ ἀνδρῶν*: *Ai.* 300, *ᾐκίζεθ' ὥστε φῶτας*.

65 **συνδέτους.**] *i. e.* still bound to each other. The tying up of the separate victims, preparatory to punishment, is expressed by *δέσμιος*, v. 299.

66 **καὶ σοί.**] 'To thee *too*,'—since hitherto the frenzy of Ajax had been witnessed only by the herdsmen whom he slew, and by the watcher who had seen him *πηδῶντα πεδία*.

τήνδε περιφανῆ νόσον.] 'This signal frenzy;' cf. v. 81, *μεμηνότα περιφανῶς*. It seems less good to make *περιφανῆ* the predicate after *δείξω*.

67 **θροῇς.**] '*Proclaim*' the impressive lesson. Cf. *θροεῖ*, v. 785, of the messenger's alarming news.

68 **μηδὲ συμφορὰν, κ. τ. λ.**] 'Nor regard the man as a terror.' Cf. Eur. *Or.* 138, *ἀλλ' ἐμοὶ τόνδ' ἐξεγεῖραι ξυμφορὰ γενήσεται*, *i.e.* 'it will be a perilous matter for me:' Her. VI. 86, *οἱ μὲν δὴ Μιλήσιοι ξυμφορὴν ποιεύμενοι ἀπαλλάσσοντο*, 'so they went away *aggrieved*:' *Il.* XXI. 39, *τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς*, 'on him, then, an unlooked-for bane, came divine Achilles.'

69 **ἐγώ.**] Cf. v. 51, *note*.

αἰγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.
οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·
Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ

τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ

οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;

ἀποστρόφους.] Proleptic: 'I will withhold and avert.' Cf. Aesch. *Ag.* 1258, *εὔφημον...κοίμησον στόμα*, 'hush thy lips into silence.'

70 εἰσιδεῖν.] Instead of the more usual *μὴ εἰσιδεῖν.* Cf. Plato *Rep.* x. p. 608 A, *εὐλαβούμενοι πάλιν ἐμπεσεῖν*: Soph. *O. T.* 129, *κακὸν δὲ ποῖον... εἶργε τοῦτ' ἐξειδέναι*; *Phil.* 1408, *εἴργω πελάζειν.* After *κωλύειν*, *μή* is usually omitted. Even *ἐμποδὼν εἶναι* and *κατέχειν* occur with the simple infinitive.—Madv. *Synt.* § 156. 3.

71 οὗτος.] *O. C.* 1627, *ὦ οὗτος, οὗτος, Οἰδίπους, τί μέλλομεν...*; Ar. *Thesm.* 610, *αὕτη σύ, ποῖ στρέφει*;

σὲ, τὸν...κ. τ. λ.] Cf. *Ant.* 442, *σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα—| φῂς ἢ καταρνεῖ*; κ.τ.λ.: *El.* 1445, *σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος | χρόνῳ θρασεῖαν*: *Ai.* 1227, *σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.*

72 δεσμοῖς ἀπευθύνοντα.] 'Binding with cords the back-bent arms of thy captives.' *ἀπευθύνειν χέρας*, 'to straighten out the arms,' *i. e.* to tie a person's hands behind his back,—the arms being then extended downwards. Cf. Hor. *Od.* III. 5. 22, retorta *tergo bracchia libero*; Eur. *Andr.* 719, *ὥδ', ὦ κάκιστε, τῆσδ' ἐλυμήνω χέρας*; | *βοῦν ἢ λέοντ' ἤλπιζες ἐκτείνειν βρόχοις*; 'thoughtest thou that 'twas the limbs of lion or ox that thou wast straining with this cordage?' Ajax fancies himself to be tying the hands of human prisoners behind them, when he ties the fore-feet of an ox or sheep to its hind-feet; cf. v. 299, *τοὺς δὲ δεσμίους | ᾐκίζετ' ὥστε φῶτας.* The interior of the tent is not disclosed to the spectators till v. 346; but meanwhile the employment of Ajax is not hid from the all-seeing goddess.

74—88. Odysseus naturally dislikes the prospect of being confronted with a strong man whom Athene herself has just described as labouring under 'a signal frenzy.' Since the recent award of the arms to Odysseus, Ajax had hated him (v. 1336). What sudden violence might not be apprehended from hatred working in a disordered brain, and supported by the strength of insanity? Odysseus is no coward. A brave man might consistently decline to place himself in the power of an incensed maniac. On the other hand the reluctance of Odysseus to witness his enemy's abasement can scarcely be taken—as some critics have taken it—for a piece of pure magnanimity. It is true that, when Athene suggests the sweetness of exulting over the fallen, Odysseus replies that he is content to forego that pleasure. But, as the context intimates, his immediate motive for self-denial is a sense that the luxury is perilous.

75 οὐ σῖγα...ἀρεῖς;] 'Peace! suffer not coward fears to rise.' *οὐ μὴ... ἀρεῖς*; 'will you not not-raise?' *i. e.* 'do not raise;' *μή* negativing the notion of the verb, while *οὐ* has its usual sense of '*nonne?*' The formula *οὐ μή* with fut. indic.,—being thus interrogative in form,—could in strictness be used only with the second person of the verb. But in practice it came to be used also with the first or third person, merely to convey a strong assertion: *e.g.* Soph. *El.* 1052, *O. C.* 176.

δειλίαν ἀρεῖς.] 'Raise your cowardice,' *i.e.* 'allow your fears to awake, to start up.' Cf. *O. T.* 914, *ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν*: Eur. *I. A.* 1598, *θάρσος αἴρε*: Musaeus 243, *θάρσος ἀείρεν.* Schneidewin *ἀρεῖ*, a variant in a recent MS. *ἄρασθαι δειλίαν* would mean 'to win cowardice,' *i.e.* the name of a coward; cf. Eur. *I. T.* 676, *καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι.*

76 μὴ πρὸς θεῶν.] *ἔξω κάλει.*

77 τί μὴ γένηται, κ. τ. λ.] 'For fear of what? Was he never a man before?' Athene, endeavouring to reassure Odysseus, affects to ignore the difference between Ajax mad and Ajax sane. 'What are you afraid of? Ajax is a strong man, no doubt. But have you not been face to face with him often enough before now? And was he not a strong man then?' *ἀνήρ* emphatic, 'a *man*,' a good man and true; cf. 1238, *οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε*;

78 ἐχθρός γε, κ. τ. λ.] Odysseus, with characteristic reticence, forbears to notice the fallacy in Athene's reasoning. He does not reply that Ajax has been altered by madness. He contents himself with saying, 'I admit that in one respect Ajax is probably unaltered. Without doubt he hates *me* as much as before.'

81 μεμηνότα, κ. τ. λ.] 'Fearest thou to look upon the man in his raging madness?' Is it, then, not the man, but his *madness*, that you fear? Schneidewin understands, 'Canst thou fear the presence of one whom madness has blinded, and who, even if he wished to harm thee, could not execute his own purpose?' But *μεμηνότα* surely = *furiosum*, a *violent* madman.

82 φρονοῦντα, κ.τ.λ.] 'Yes: were he sane, I had never shunned him through fear.' Cf. Dem. *Lept.* p. 460, 2, *οὐδένα πώποτε κίνδυνον ἐξέστησαν*:

ΟΔΥΣΣΕΥΣ

μὴ πρὸς θεῶν, ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ

τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

ΟΔΥΣΣΕΥΣ

ἐχθρός γε τῷδε τἀνδρὶ καὶ τανῦν ἔτι.

ΑΘΗΝΑ

οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ

ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

ΑΘΗΝΑ

μεμηνότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ

φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνῳ.

ΑΘΗΝΑ

ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷ;

ΑΘΗΝΑ

ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

ΟΔΥΣΣΕΥΣ

γένοιτο μέντἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ

σίγα νυν ἑστὼς καὶ μέν' ὡς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ

μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὢν τυχεῖν.

ΑΘΗΝΑ

ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.
τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

ΑΙΑΣ

ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,

so Thuc. II. 88, τὴν ἀξίωσιν εἰλήφεσαν μηδένα ὄχλον ὑποχωρεῖν: Her. V. 103, ἐπεὶ ἐξήλασαν τὴν Περσίδα χωρῆν: Plat. *Symp.* p. 183 B, ἐκβάντι τὸν ὅρκον.

83 **ἀλλ' οὐδὲ νῦν.**] 'Nay, even as it is, he shall never see thee...;' οὐδὲ νῦν, *i.e.* mad though he be.

84 **ὀφθαλμοῖς γε.**] His mind may have been deranged; his eyesight at least (γε) is as good as ever.

86 **γένοιτο μέντἂν πᾶν, κ. τ. λ.**] ''Tis true that anything may be done when a god plans.' μέντοι is said reflectively,—'Well, after all.'

θεοῦ τεχνωμένου.] Not θεᾶς τεχνωμένης. Cf. Aesch. *Eum.* 286 (where Orestes is invoking *Athene*): κλύει δὲ καὶ πρόσωθεν ὢν θεός, 'one hears from afar when one is a god.'

88 **μένοιμ' ἄν, κ. τ. λ.**] 'Remain I must' (literally, 'I am likely to remain,' *i.e.* 'I suppose I must remain'): 'but I would gladly have stood clear.'

89 **οὗτος.**] Cf. v. 71, *note*.

Αἴας.] For this form of the vocative, cf. v. 482, Αἴας, ἔλεξας: Bekker *Anecd.* p. 1183, οἱ Ἀττικοὶ τὰς αὐτὰς εἰώθασι ποιεῖν ὀρθὰς καὶ κλητικάς. So *O. C.* 1627, ὦ οὗτος, οὗτος, Οἰδίπους.

90 **συμμάχου.**] The insolence with which on a former occasion Ajax had rejected the aid of Athene in battle had been one of the causes of her anger against him (see vv. 771—775). With bitter irony, she now calls herself his σύμμαχος,—the aider of his triumphant revenge,—in the course of which she had appeared to him and incited him to fresh efforts. See vv. 59, 115.

91. *Enter* AJAX *from the interior*

ὡς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ

καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

ΑΙΑΣ

κόμπος πάρεστι κοὐκ ἀπαρνοῦμαι τὸ μή.

of the tent, carrying the heavy thong (v. 241) *with which he has been scourging the cattle.* (*As protagonist, he comes upon the stage by the central door,* βασίλειος θύρα.) Vv. 91—133. *Ai.* Hail, Athene, hail, kind ally: thou shalt have golden thank-offerings for this day's triumph.—*Ath.* And art thou revenged upon the Atreidae, on Odysseus?—*Ai.* The Atreidae are dead; Odysseus is yet to die under the scourge.—*Ath.* Nay, torment him not so cruelly.—*Ai.* In all else, Athene, thy will be done; but Odysseus shall fare even thus.—*Ath.* To work, then, and take thy fill.—*Ai.* I go; and thou, goddess, help me ever as thou hast helped today. (*Exit* AJAX.) *Ath.* Odysseus, seest thou how the strong man has been humbled?—*Od.* Yea, and pity him, though my foe: verily all men living are but shadows.—*Ath.* Then speak thou no proud word, nor vaunt thyself in strength or wealth; for the gods love the wise, and abhor the proud.

Three actors,—Ajax, Odysseus, Athene,—are before the audience at once: but while Ajax is present, Odysseus does not speak. Again, in the last scene (vv. 1316 *sqq.*), Agamemnon, Teucer, Odysseus are on the stage together; but Teucer is silent during the presence of Agamemnon. This seems to indicate that the *Ajax* was composed at a date when the introduction of a third actor—first due to Sophocles—was still a recent innovation, employed sparingly, and under particular restrictions.

ὦ χαῖρε, κ. τ. λ.] The abruptness and vehemence of Ajax in this dialogue is characterised by Tecmessa—who overheard it from within—by the phrase λόγους ἀνασπᾶν, 'to pluck forth' words—to jerk them out with spasmodic vehemence.

92 **παρέστης.**] Cf. vv. 59 *sqq.*

93 **στέψω σε.**] *i.e.* 'grace thee:' cf. Pind. *O.* I. 162, στεφανῶσαι (τινὰ) μολπᾷ. The word στέφειν also involves the notion of the offerings (λάφυρα, σκυλεύματα) being *suspended* on the walls of the temple: cf. Aesch. *Theb.* 266, πολεμίων δ' ἐσθήματα | στέψω...δουρίπηχθ' ἁγνοῖς δόμοις: *Ag.* 561, θεοῖς λάφυρα... | δόμοις ἐπασσάλευσαν. Cf. vv. 176—8.

94 **ἐκεῖνο.**] ''Tis well said. But tell me this,' &c. Since ἐκεῖνο indicates something more remote than τοῦτο, it serves better to mark the purposely sudden change of subject. Athene is shewing off the mental derangement of Ajax. She treats him as one whose thoughts may be turned in any new direction at pleasure, without danger of his remarking the abruptness of the transition.

95 **ἔγχος.**] *Sword.* So vv. 287, 658, 907; but ξίφος, v. 1034; ξίφεσιν, v. 231; ξιφοκτόνους, v. 10; and φάσγανον, vv. 834, 899.

πρός.] 'Upon,' 'in the blood of,' the Greek host. Cf. v. 97.

96 **τὸ μή.**] Sc. βάψαι. Madv. *Synt.* § 156, 4.

ΑΘΗΝΑ

ἦ καὶ πρὸς Ἀτρείδαισιν ᾔχμασας χέρα;

ΑΙΑΣ

ὥστ' οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ

τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ

θανόντες ἤδη τἄμ' ἀφαιρείσθων ὅπλα.

ΑΘΗΝΑ

εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
ποῦ σοι τύχης ἕστηκεν; ἦ πέφευγέ σε;

97 ἦ καί.] Cf. v. 38, [illegible].

ἦ καί...χέρα; 'And peradventure turned thy armed hand upon the Atreidae?' αἰχμάζειν, (1) properly to use a lance, αἰχμή: Il. IV. 324, αἰχμὰς αἰχμάζουσι νεώτεροι, 'lance-throwing is for younger men:' (2) generally, 'to do deeds of arms:' Soph. Trach. 354, ἔρως δέ νιν...θέλξειεν αἰχμάσαι τάδε, 'to do these feats of arms.' So, αἰχμάζειν χέρα, 'to use an armed hand.' πρός τινι, 'against' an enemy. Musgrave conjectured ᾔμαξας, comparing v. 453.

98 ὥστε.] For ὥστε thus used in a stichomuthia, see Aesch. Ag. 324. ΧΟ. ἔρως πατρῴας τῆσδε γῆς σ' ἐγύμνασεν; ΚΗ. ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο: ib. 529, ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις; ΧΟ. ὡς (= ὥστε) πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν.

ἀτιμάσουσι.] In the same phrase Orestes announces to Electra the death of Clytaemnestra, El. 1426, μηκέτ' ἐκφοβοῦ | μητρῷον ὥς σε λῆμ' ἀτιμάσει ποτέ. Ajax identified the Atreidae with the two rams, the treatment of which is described vv. 237 sqq.

99 τὸ σόν.] 'Thy words:' cf. v. 1401, εἶα, ἐπαινέσας τὸ σόν: but (2) 'thy interest,' v. 1313, ὅρα μὴ τοὐμόν, ἀλλὰ καὶ τὸ σόν.

100 θανόντες...ὅπλα.] 'Let them steal my arms now,—if the dead can steal.' Cf. Ant. 308, where Creon threatens the supposed culprits with punishment, "ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἁρπάζητε." and ib. 715, [illegible] with the hero's bad experiment.

τἀμά.] Emphatic: 'the arms of Achilles, which, by all right, belonged to me.' Cf. v. 441, where Ajax expresses his confidence that Achilles, if alive, would have decided in his favour.

101 εἶεν, τί γὰρ δή...] Enough of this, [illegible]—now (γάρ) in the next place (δή) what of the son of Laertes—?' 'So—and then the son of Laertes—in what plight hast thou left him placed?'

102 ποῦ...τύχης.] Cf. v. 314, ἐν τῷ πράγματος...; Trach. 375, ποῦ ποτ' εἰμὶ πράγματος; O.T. 1442, ἵν' ἕσταμεν | χρείας: Ant. 1229, ἐν τῷ συμφορᾶς;

ΑΙΑΣ

ἦ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου;

ΑΘΗΝΑ

ἔγωγ'· Ὀδυσσῆ τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ

ἥδιστος, ὦ δέσποινα, δεσμώτης ἔσω
θακεῖ· θανεῖν γὰρ αὐτὸν οὔ τί πω θέλω.

ΑΘΗΝΑ

πρὶν ἂν τί δράσῃς ἢ τί κερδάνῃς πλέον;

ΑΙΑΣ

πρὶν ἂν δεθεὶς πρὸς κίον' ἑρκείου στέγης

ΑΘΗΝΑ

τί δῆτα τὸν δύστηνον ἐργάσει κακόν;

ΑΙΑΣ

μάστιγι πρῶτον νῶτα φοινιχθεὶς θάνῃ.

103 τοὐπίτριπτον.] 'Accursed.' Ar. Plut. 619, αὕτη μὲν ἡμῖν ἡ 'πίτριπτος οἴχεται: Av. 1530, ἐντεῦθεν ἄρα τοὐπιτριβείης ἐγένετο: Andoc. Myst. p. 13, ὦ συκοφάντα καὶ ἐπίτριπτον κίναδος.—Ar. Plut. 619, and the analogy of ἐπιτριβείης, are against rendering ἐπίτριπτος 'knavish;' though that view is countenanced by περίτριμμα δικῶν (Ar. Nub. 447), τρίμμα, and ἐντριβής ('practised in').

κίναδος.] Cf. v. 381, ἄλημα.

104 Ὀδυσσῆ.] Schneidewin quotes the following examples of this contracted form,—Ὀδυσσῆ auct. Rhes. 708: Ἀχιλῆ, Eur. El. 439: ἱερῆ, Alc. 25: βασιλῆ, Eur. frag. 781, 24: φονῆ, Lycophron 1038. On the other hand, the εα of the uncontracted form is frequently a monosyllable: e.g. Eur. Phoen. 913, σφάξαι Μενοικέα τόνδε: auct. Rhes. 977, ἔπειτ' Ἀχιλλέα Θέτιδος.

105 ἥδιστος...δεσμώτης.] 'Welcomest of captives.'

108 κίον' ἑρκείου στέγης.] 'A pillar in the court.' From vv. 233—242, 299—301, it is clear that this pillar was within the dwelling, and not before it in the outer αὐλή, which, in Homeric times, was a mere enclosure of palisades: see Il. XXIV. 452, ἀμφὶ δέ οἱ μεγάλην αὐλὴν ποίησαν ἄνακτι | σταυροῖσι πυκινοῖσι. The epithet ἑρκεῖος suggests that Sophocles imagined the κλισία of Ajax as built round an *interior* court, like the ordinary Greek house in historical times; and used the expression ἑρκεῖος στέγη to denote this interior court,—the 'pillar' being one of the columns of the peristyle or colonnade surrounding it. Cf. Plaut. Bacch. IV. 6, 24, *abducite hunc* (the slave who was to be flogged) *intro, atque astringite ad columnam fortiter.*

109 ἐργάσει.] The future expresses surprise and alarm more directly and pointedly than ἐργάσῃ would have done.

110 θάνῃ.] Strict accuracy of ex-

ΑΘΗΝΑ

μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ

χαίρειν, Ἀθάνα, τἄλλ' ἐγώ σ' ἐφίεμαι·
κεῖνος δὲ τίσει τήνδε κοὐκ ἄλλην δίκην.

ΑΘΗΝΑ

σὺ δ' οὖν, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν,
χρῶ χειρί, φείδου μηδὲν ὧνπερ ἐννοεῖς.

ΑΙΑΣ

χωρῶ πρὸς ἔργον· τοῦτο σοὶ δ' ἐφίεμαι,
τοιάνδ' ἀεί μοι σύμμαχον παρεστάναι.

ΑΘΗΝΑ

ὁρᾷς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση;

pression required—*θανεῖν αὐτὸν οὔπω θέλω, πρὶν ἄν, πρότερον τοῦ θανεῖν, νῶτα φοινιχθῇ*. Instead of this, we have—*θανεῖν αὐτὸν οὔπω θέλω, πρὶν ἂν νῶτα φοινιχθεὶς θάνῃ*—an illogical statement, but screened by the three verses which intervene between *θανεῖν* and *θάνῃ*.

112 **χαίρειν ... ἐφίεμαι.**] 'In all else, Athene, I bid thee have thy will,' *i.e.* in nothing else will I interfere with you. Cf. *El.* 1456, *ἦ πολλὰ χαίρειν μ' εἶπας*, 'You have bidden me (authorised me) to rejoice much,' *i.e.* 'your news has made me very happy.' The formula *χαίρειν κελεύω τινά* usually means 'to say good-bye to a person,'—often with an ironical sense. Here, as in *El.* 1456, *χαίρειν* keeps its full literal import.

σε.] The 'Attic' accus., instead of the usual dative; cf. v. 584, *οὐ γάρ μ' ἀρέσκει γλῶσσά σου*: *El.* 147, *ἐμέ γ' ἁ στονόεσσ' ἄραρεν*: *Trach.* 1221, *τοσοῦτον δή σ' ἐπισκήπτω.*

114 **σὺ δ' οὖν.**] Cf. v. 961, ΧΟ. ...*γελᾷ...πόλυν γέλωτα*. ΤΕ. *οἱ δ' οὖν γελώντων*, 'Then *let* them mock:' Ar. *Ach.* 185, ΑΜ. *οἱ δ' ἐδίωκον κάβόων*. ΔΙ. *οἱ δ' οὖν βοώντων*, 'Then *let* them clamour.' Ajax has announced his resolve to do his worst. 'Then *do* it,' Athene answers.

ἐπειδή, κ. τ. λ.] 'Since thus it pleases thee to do.' *τὸ δρᾶν* in apposition with *τέρψις ἥδε*: 'since this is thy pleasure, even to do (thus).' Two modes of expression,—*τέρψις ἥδε σοι*, and *τέρψις σοι τὸ δρᾶν ὧδε*,—have been fused. For *τέρψις ἥδε*, instead of *τέρψις τόδε*, cf. *Trach.* 483, *ἥμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.*

115 **χρῶ χειρί.**] 'Use all violence.'

φείδου μηδέν.] *i. e. φείδου μηδέν* (abstain not at all) *τούτων, ὧνπερ, κ.τ.λ.*

117 **τοιάνδε.**] Both Aeschylus and Sophocles were skilful in this verbal irony, when a word or phrase has a secondary meaning of which the speaker or the person addressed is unconscious, but which the audience understand. See Aesch. *Ag.* 881—887; Soph. *Ai.* 684—692; *Phil.* 776—884; *El.* 1325.

118 **τὴν θεῶν ἰσχύν.**] The attributive genitive usually takes the article when the word of which it is the attributive has the article, *e.g.* *ἡ τῶν νόμων ἰσχύς*. But when the attributive genitive is a proper name, the article is sometimes omitted, *e.g.* Her. II. 106, *ὁ Αἰγύπτου βασιλεύς*: and *θεοί, βροτοί*, considered as proper names, came to have the same privilege; *e.g.* v. 664, *ἡ βροτῶν παροιμία.*

τούτου τίς ἂν σοι τἀνδρὸς ἢ προνούστερος,
ἢ δρᾶν ἀμείνων ηὑρέθη τὰ καίρια;

ΟΔΥΣΣΕΥΣ

ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ,
ὁθούνεκ' ἄτῃ συγκατέζευκται κακῇ,
οὐδὲν τὸ τούτου μᾶλλον ἢ τοὐμὸν σκοπῶν.
ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

ΑΘΗΝΑ

τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἴπῃς αὐτὸς ἐς θεοὺς ἔπος,

119 **προνούστερος.**] 'More prudent;' not, indeed, *πολύμητις*, intellectually subtle, like Odysseus; but distinguished by sound common sense and moderation. Cf. *Il.* VII. 288, where Hector, proposing an adjournment of combat, appeals to the *good sense* of Ajax:—*Αἶαν, ἐπεί τοι δῶκε θεὸς μέγεθός τε βίην τε, | καὶ πινυτήν*—'and understanding.' But in another place (*Il.* XIII. 824) Hector taunts him as *Αἶαν ἁμαρτοεπές, βουγάϊε*, 'thou blunderer, — thou clumsy boaster.' Ajax was prudent; but he was not clever.

122 **ἔμπας, καίπερ, κ.τ.λ.**] 'I pity him in his misery, for all that he is my enemy.' *ἔμπας* with *ἐποικτείρω*, 'I pity him all the same...' Cf. *Il.* XXIV. 523, *ἄλγεα δ' ἔμπης | ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ*: Pind. *N.* IV. 59, *ἔμπα,—καίπερ* (= *κεἰ*) *ἔχει ἅλμα μέσσον,—ἀντίτεινε.*

123 **συγκατέζευκται.**] 'Seeing that he is bound fast to a fearful doom.' Eur. *Andr.* 98, *στερρὸν δαίμον' ᾧ συνεζύγην*: Aesch. *Ag.* 221, *ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον.*

124 **οὐδὲν τὸ τούτου, κ. τ. λ.**] The pity of Odysseus for Ajax rests upon a broad sense of the uncertainty of human life, and of the possibility that he himself may one day stand in need of sympathy. Cf. vv. 1364 *sqq.* ΑΓ. *ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἐᾶν;* ΟΔ. *ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι*, 'I myself will some day need a grave.' It is to this *σωφροσύνη* that Odysseus owes the favour of Athene: this is the quality to which, at the end of the play, even his enemy renders a tribute of admiration (vv. 1381—1399). On the other hand, an overweening reliance on his personal prowess and on the stability of his fortunes is the ruin of Ajax, bringing upon him the anger of gods and the hostility of men. The moral of the *Ajax* is the superiority of *φρόνησις* to mere *ἀνδρεία.*

126 **εἴδωλα...σκιάν.**] 'Phantoms,—fleeting shadows.' *εἴδωλον* and *σκία* are nearly synonymous,—the notion of *unreal* being uppermost in the former,—the notion of *unsubstantial* in the latter. Cf. Aesch. *Ag.* 812, *εἴδωλον σκιᾶς*: Soph. *Phil.* 946, *καπνοῦ σκιάν, | εἴδωλον ἄλλως*: Plut. *de frat. amor.* § 3, *σκιαὶ καὶ εἴδωλα φιλίας.*

128 **αὐτός.**] As Ajax did,—of whom two *ὑπέρκοπα ἔπη* are recorded in vv. 766—775.

μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τἀνθρώπεια· τοὺς δὲ σώφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

ΧΟΡΟΣ

Τελαμώνιε παῖ, τῆς ἀμφιρύτου

129 μηδ' ὄγκον ἄρῃ, κ.τ.λ.] 'Nor assume pomp at any time.' The notion of ἄρῃς (a var. lect.) would be slightly different: *αἴρεσθαι ὄγκον*, to take up, assume pomp: *αἴρειν ὄγκον*, to lift up one's pride. Cf. v. 75, *note*.

130 μακροῦ] = *μεγάλου*. Arist. *Rep.* VI. 4. 3, *μακραὶ οὐσίαι*: Empedocles v. 420, *μήκιστος πλοῦτος*.

βάθει.] A change of metaphor from *βρίθεις*. Lobeck once proposed *βάρος*, comparing Eur. *El.* 1287, *καὶ δότω πλούτου βάρος*. But bolder changes of metaphor could be adduced: *e.g.* Eur. *Med.* 107, *νέφος οἰμωγῆς ὡς τάχ' ἀνάψει* (kindle).

131 κλίνει τε κἀνάγει.] 'A day can humble and can restore all human things'. For *ἀνάγειν*, to bring up', 'exalt', cf. Eur. *H. F.* 1334, (Ἡρακλέα) *τίμιον ἀνάξει πᾶσ' Ἀθηναίων πόλις*.

134—200. The *Parodos*, or entrance-song—consisting of (1) the anapaestic march, 134—171: (2) a strophe and antistrophe, 172—193: (3) the epode, 194—200. The Chorus usually entered the orchestra in a quasi-military array, disposed either *κατὰ ζυγά*, in ranks, or *κατὰ στοίχους*, in files. While entering, they chanted the anapaestic portion of the Parodos. This measure suited a slow step, and was used in the military marching songs (Muller *Eumen.* § 16). Three plays of Aeschylus have the anapaestic parodos—*Suppl.* 1—30: *Ag.* 40—103: *Eum.* 297—310 (when the Furies, though seen on the stage before, first arrange themselves in the orchestra). After the time of Aeschylus the formal anapaestic parodos, without strophe or antistrophe, occurs less frequently. It is found in no play of Sophocles except the *Ajax*,—probably one of his earliest. Cf. v. 91, *note*.

(*Enter the* CHORUS *of* SALAMINIAN SAILORS, *followers of Ajax, chanting the anapaestic march as they advance towards the thymele.*) Vv. 134—200. 'Son of Telamon, lord of Salamis, we sympathise with thee in good or evil: and now the voices of the Greeks assail thee. Thou art charged with slaying in the past night the herds their spoil! These are the calumnies of Odysseus, and he finds ready listeners. Yes, the great man is a mark for envy, while the small is safe: yet ill would fare the small without the great. But the foolish people are blind to this: and what can *we* do? If *thou* wert seen, the chattering slanderers would cower still and dumb. Or can it be that thou hast indeed done this thing under the curse of some angered deity? Thy own nature could never have so prompted. If the gods drove thee to the deed, there is no help for it: a heaven-sent plague will have its way. But if—as we believe—the Greeks slander thee, then up and refute their slander.

134 τῆς ἀμφιρύτου, κ.τ.λ.] 'Holding thy firm throne in the sea-girt isle of Salamis.' *ἀμφίρυτος*, 'surrounded by water,'—from the spectator's point of view: *ἀγχίαλος*, 'on the sea,' from the islander's point of view.

Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,
σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενὴς
λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
μέγαν ὄκνον ἔχω καὶ πεφόβημαι
πτηνῆς ὡς ὄμμα πελείας.
ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
ἐπὶ δυσκλείᾳ, σὲ τὸν ἱππομανῆ

'Sea-girt isle' will render the tautology. Lobeck accounts for the epithet ἀγχίαλος by the fact of Salamis being *πρόσγειος*,—so close to the mainland as to be considered part of the continental sea-board. But ἀγχίαλος, in poetry, seems to have been a regular epithet for islands generally. See Aesch. *Pers.* 876, *καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους | Λῆμνον Ἰκάρου θ' ἕδος | καὶ Ῥόδον ἠδὲ Κνίδον Κυπρίας τε πόλεις, Πάφον | ἠδὲ Σόλους, Σαλαμῖνά τε*.

135 βάθρον.] 'Thy firm throne.' Cf. *Phil.* 1000, *ἕως ἂν ᾖ μοι γῆς τόδ' αἰπεινὸν βάθρον*,—where *βάθρον* gives the idea of rocky Lemnos rising sheer from the waters *in which it stands fixed*,—'this steep isle planted in the sea': *Al.* 860, *ὦ πατρῷον ἑστίας βάθρον*, 'O *seat* of my father's hearth.'

136 σὲ ..ἐπιχαίρω.] Cf. *Phil.* 1314, *ἥσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε*: auct. *Rhes.* 390, *χαίρω δέ σ' εὐτυχοῦντα*: *Il.* XIII. 352, *ἤχθετο δαμναμένους*: Cf. Madv. *Synt.* § 22.—As Schneidewin points out, the construction with the accus., instead of *σοῦ πράσσοντος*, was adopted for the sake of closer symmetry with the second and more important clause of the sentence, *σὲ δ' ὅταν*, *κ.τ.λ.*

137 πληγὴ Διός.] The Chorus learn for the first time from Tecmessa (v. 284) that the charge laid against Ajax is true. At present they try to think that it must be a malicious invention of his enemies. Of one thing, at least, they feel sure. If Ajax has done this thing, he was not a free agent (v. 183): he was driven to it by the special visitation of Zeus,—or of Artemis,—or of Ares (vv. 172—181). Indeed, the fact of his long inactivity convinces them that he is labouring under *some ἄτη οὐρανία* (v. 196). As to his alleged onslaught, it is a dilemma. Either the hand of the gods was in it, or else the story of the Greeks is a slander.

138 ἐπιβῇ.] With poetical accus. Cf. *O. T.* 1300, *τίς σε προσέβη μανία*; Eur. *Andr.* 491, *ἔτι σε...μεταπροπὰ τῶνδ' ἔπεισιν ἔργων*.

139 πεφόβημαι.] 'And am all afraid.' The perfect sometimes denotes the full existence of an established condition, of which the present tense denotes the beginning: *e.g.* *κέκρᾱγα*, I have set up a scream,—*am* screaming loudly: so *λέλᾱκα, τέτριγα, βέβρῡχα, δέδοικα, σέσηρα, τέθηπα, μέμονα*.

140 ὄμμα.] 'Like a winged dove with troubled eye.'

141 τῆς νῦν φθιμένης νυκτός.] Referring in sense to *ἐπιβάντ' ὀλέσαι*, not to *κατέχουσι*: 'Even thus, telling of the night now spent, loud murmurs beset us to our shame,—telling how, &c.'

143 ἱππομανῆ] 'Wild with horses',—the horses of the Greek army being turned out to graze on the plains of the Seamander. Cf. Strabo p. 684, *τὰ πεδία ὑλομανεῖ*: Theophrastus *Hist. Plant.* VIII. 7. 4,

λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
βοτὰ καὶ λείαν,
ἥπερ δορίληπτος ἔτ' ἦν λοιπή,
κτείνοντ' αἴθωνι σιδήρῳ.
τοιούσδε λόγους ψιθυροὺς πλάσσων
εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς,
καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν
εὔπιστα λέγει, καὶ πᾶς ὁ κλύων
τοῦ λέξαντος χαίρει μᾶλλον
τοῖς σοῖς ἄχεσιν καθυβρίζων.
τῶν γὰρ μεγάλων ψυχῶν ἱεὶς

φυλλομανεῖν: Soph. *frag.* 591 (Dind.), καρπομανής. The analogy of these words,—especially of καρπομανής as used by Sophocles himself,—seems to favour the version of ἱππομανής given above. Two others have been suggested—(1) Lobeck,—'a plain on which horses rage':—(2) Schol., 'a plain for which horses are mad.' Ἵππος λειμωνομανής (like τέττιξ ἡλιομανής, Ar. *Av.* 1096), would have been a possible expression; but scarcely λειμὼν ἱππομανής.

145 **βοτὰ καὶ λείαν.**] 'Flocks and spoil'='flocks and herds:' see v. 54, *note* on λείας.—βοτόν especially of *small* stock, *e. g.* a sheep,—κτησίου βοτοῦ λάχνη, *Trach.* 690: a sucking-pig, νεόθηλον βοτόν, Aesch. *Eum.* 428.

146 **λοιπή**]=ἄβαστος, v. 54.

148 **λόγους ψιθυρούς.**] 'Whispered slanders'. So ψιθυριστής, *N. T.* Cf. Iuv. IV. 110, *tenui iugulos aperire* susurro, 'to slit windpipes with the fine edge of slander.'

150 **νῦν.**] *i. e.* since the award of the arms of Achilles to Odysseus, which supplied a possible motive for the onslaught of Ajax upon the herds. In the absence of a discoverable motive, so strange an accusation would have obtained no credence.

151 **καὶ πᾶς ὁ κλύων, κ.τ.λ.**] 'And each new hearer revels more than his informant in insolent triumph at thy woes:' *i. e.* the slander *mobilitate viget viresque acquirit eundo* (*Aen.* IV. 175). As the rumour spreads and gains in strength, the spiteful joy of each new hearer is louder and more confident.

153 **ἄχεσιν.**] Dative of the object *at* which triumph is felt: so χαίρειν, ἀλγεῖν τινι, κ.τ.λ.: Madv. *Gramm.* § 44 a.—καθυβρίζειν is also construed (1) with accus. of person or thing insulted: (2) with genitive of person.

154 **τῶν γὰρ μεγάλων, κ.τ.λ.**] 'Yes, let one point his shaft against a great spirit, and he will not miss: but were a man to say the like of me, he would gain no belief.' The contrast primarily intended is not between a high-souled and a mean-minded man, but simply between a chief, βασιλεύς, and one of the λαοί. The designation of the chief as μεγάλη ψυχή is, however, thoroughly Homeric. In an age of military aristocracies a lofty and somewhat arrogant courage was considered the special attribute of Zeus-cherished chiefs. Thus in the poems of the oligarch Theognis (circ. 550 B. C.) the democrats of Megara are called, not merely κακοί, but δειλοί.

154 **ἱείς.**] With genitive of the thing aimed at: cf. *Ant.* 1234, τοξεύει ἀνδρὸς τοῦδε. So στοχάζεσθαι, and in Homer ἀκοντίζειν, ὀιστεύειν, τιτύσκεσθαι.

οὐκ ἂν ἁμάρτοι· κατὰ δ' ἄν τις ἐμοῦ
τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
τούτων γνώμας προδιδάσκειν.
ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,
χἠμεῖς οὐδὲν σθένομεν πρὸς ταῦτ'
ἀπαλέξασθαι σοῦ χωρίς, ἄναξ.

155 **ἁμάρτοι.**] Sc. τις, supplied from the next clause. The subject might however have been supplied from the participle ἱείς: cf. Hes. *Opp.* 12 (quoted by Lobeck), εἰσὶ δύω (ἔριδες)· τὴν μέν κεν ἐπαινήσειε νοήσας, | ἡ δ' ἐπιμωμητή.

ἐμοῦ.] Sc. ἀνδρὸς δημότου.

157 **τὸν ἔχοντα.**] 'The powerful.' Cf. Eur. *Suppl.* 240, οἱ δ' οὐκ ἔχοντες...ἐς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακά.

φθόνος.] Cf. Pind. *N.* VIII. 21, ὄψον δὲ λόγοι φθονεροῖσιν· ἅπτεται δ' ἐσλῶν ἀεί, χειρόνεσσι δ' οὐκ ἐρίζει.

159 **σφαλερὸν πύργου ῥῦμα.**] 'A slippery garrison for the walls';—πύργοι, the towers on city walls, Eur. *Hec.* 1209, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν. This is better than taking πύργου ῥῦμα to mean 'a defending tower', like ἀσπίδος ἔρυμα, Eur. *I. A.* 189.

160 **μετὰ γὰρ μεγάλων, κ.τ.λ.**] 'For best will prosper small leagued with great, and great served by less.' μετά—the great men are to lend their countenance and protecting guidance; ὑπό—the small men are to do the work. Schneidewin quotes Plat. *Legg.* X. p. 902 D, οὐδενὶ χωρὶς τῶν ὀλίγων καὶ σμικρῶν πολλὰ ἢ μεγάλα· οὐδὲ γὰρ σμικρῶν τοὺς μεγάλους φασὶν οἱ λιθόλογοι λίθους εὖ κεῖσθαι.

163 **προδιδάσκειν.**] To teach *gradually*,—advancing from maxim to maxim:—'tis hopeless to lead the foolish from precept to precept of these truths.' The chorus have enunciated four γνῶμαι in succession, viz. (1) vv. 154—6: (2) v. 157: (3) vv. 158—9: (4) vv. 160—1. The compound προδιδάσκειν is appropriate to this *series* of maxims. Cf. Plat. *Gorg.* p. 489 D, πρᾳότερόν με προδίδασκε, *i.e.* 'instruct me more gently *and gradually*': *id. Euthyd.* p. 302 C, εὐφήμει τε καὶ μὴ χαλεπῶς προδίδασκε: Soph. *Phil.* 538, ἐγὼ δ' ἀνάγκῃ προὔμαθον στέργειν κακά,—*i. e.* 'necessity has *slowly* taught me to acquiesce in evils.'

164 **τοιούτων, κ.τ.λ.**] '*So foolish* are the voices that assail thee.' Cf. v. 218, τοιαῦτ' ἂν ἴδοις...σφάγια,—(Ajax has gone mad)—'*In proof of it*, thou mayest see victims,' &c.: v. 251, τοίας ἐρέσσουσιν ἀπειλάς, κ.τ.λ.: (it is time for flight): '*so angry* are the threats they ply,' &c.: v. 562, τοῖον...φύλακα λείψω, κ.τ.λ. (thou wilt be safe), '*so trusty* a guardian will I leave thee.'

166 **σοῦ χωρίς.**] Vexed by reports which they believe to be false, but cannot disprove, the Chorus are anxious to draw forth Ajax from the sullen retirement in which he had remained since the award of the arms. He, at any rate, could authoritatively deny the charge, and

ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
παταγοῦσιν ἅπερ πτηνῶν ἀγέλαι·
μέγαν αἰγυπιὸν δ' ὑποδείσαντες
τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης,
σιγῇ πτήξειαν ἄφωνοι.

στροφή.

ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις,

would overawe the slanderer by the majesty of his presence.

167 **ἀλλ' ὅτε γὰρ δή, κ.τ.λ.**] 'But indeed (ἀλλὰ γάρ) so soon as (ὅτε δή) they have escaped thine eye, they chatter like flocking birds: but shouldst thou appear, that instant, awed by the mighty vulture, they would cower still and dumb.' The phrase ἀλλὰ γάρ is elliptical:—'But (ἀπαλλάξασθαι οὐ δυνατόν ἐστι): *for* they chatter, &c. Cf. Plat. *Apol.* p. 20 C, ἐγὼ γοῦν ἐκαλλυνόμην ἂν εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι,—'but the fact is I don't:' *i.e.* ἀλλ' (οὐχ ἁβρύνομαι). Compare *at enim*. Three other views of the passage require notice:—(1) Porson: σ' ὑποδείσαντες, referring ἀλλὰ to πτήξειαν ἄν, and making ὅτε γάρ... πτηνῶν ἀγέλαι a parenthesis. (2) Schneidewin, omitting the words δ' ὑποδείσαντες:—ἀλλὰ—ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν παταγοῦσιν ἅτε πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν (ἀποδρᾶσαι)—πτήξειαν ἄν, κ.τ.λ.—(3) Lobeck retains δ' ὑποδείσαντες, but refers ἀλλὰ to πτήξειαν ἄν, and regards δέ as inserted 'vel ad revocandum ἀλλά, vel ob interpositum παταγοῦσι:' *i.e.* ἀλλὰ—(ὅτε γὰρ δὴ ...ἀπέδραν...παταγοῦσι,)—μέγαν αἰγυπιὸν δ' (δέ resuming ἀλλά—'but, I say') ὑποδείσαντες...πτήξειαν ἄν.

171 **σιγῇ ... ἄφωνοι.**] 'Still and dumb,'—σιγῇ implying hushed, motionless awe. Cf. Pind. *P.* IV. 100, ἔπταξαν δ' ἀκίνητοι σιωπᾷ (the heroes at Medea's words).

172—181. Metres of the strophe:—

V. 172. ἦ ῥᾰ σε | ταυρŏπŏλ | ᾱ δῐŏς | ἄρτĕμῐς: dactylic tetrameter.

V. 173. ὦ μĕγᾰλ | ᾱ φᾰτῐς | ὦ: dactylic dimeter hypercatal.

V. 174. μᾱτĕρ | αἰσχῡν | ᾱς ἔμ | ᾱς: trochaic dimeter catal.

V. 175. ὥρμᾱσ | ε πᾰν | δᾱμ | οῦς ἔπῐ | βοῦς ᾰγĕλ | αιᾱς: iambic penthemimer: dactylic trimeter.

V. 176. ἦ ποῦ κ.τ.λ. Iambic trimeter.

V. 177. ἢ ῥᾰ κλῠτ | ῶν ἐνᾰρ | ων: dactylic dimeter hypercatal.

V. 178. ψευσθεῖσ | ᾰδω | ροις | εἴτ ἔλᾰφ | ηβŏλῐ | αις: iambic penthemimer,—dactylic dimeter hypercatal.:—forming together the verse called ἰαμβέλεγος.

V. 179. ἢ χᾰλκ | ŏθωρ | ᾰξ | κ.τ.λ.: the same.

Vv. 180, 1. μῶμᾰρ | ᾱν | ἔχων | κ.τ.λ.: the same.

V. 182. μᾰχᾰν | αις ἐτῑσᾰτŏ | λῶβᾱν: trochaic dipodia: dactylic dimeter.

172—181. Hitherto the chorus have not even entertained the possibility of the charge against Ajax being true. But now they begin to ask themselves if it is possible that Ajax may have been driven to such an act by the wrath of some offended deity? Of his own accord he would never have done it. But an irresistible doom may have coerced him.

172 **ἦ ῥά.**] 'Can it be, *after all* (ῥα),'—'can it be in truth,'—that a god impelled thee? ῥα serving to give a *thoughtful* tone to the question, by suggesting a foregone train of reflection that has led up to it.

Ταυροπόλα Διὸς Ἄρτεμις.] 'The Tauric Artemis, child of Zeus.' Ταυροπόλα ('managing,' *i.e.* 'riding on,' a bull, as Artemis is represented

ὦ μεγάλα φάτις, ὦ
μᾶτερ αἰσχύνας ἐμᾶς,
ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας,
ἦ πού τινος νίκας ἀκάρπωτον χάριν,
ἤ ῥα κλυτῶν ἐνάρων
ψευσθεῖσ', ἀδώροις εἴτ' ἐλαφηβολίαις;

in some of the Tauric coins) here = Ταυρική. According to the ancient Attic legend, the orgiastic worship of the 'Tauric' Artemis was brought to Attica by Orestes and Iphigenia. They landed at Halae Araphenides on the E. coast, and there deposited the ancient image (ξόανον) of the goddess which they had brought from the Chersonese. A temple of Artemis Tauropolos at Halae Araphenides is noticed by Strabo (IX. 399). At the neighbouring Brauron the kindred worship of Artemis Brauronia was established. The *Tauri* of the Chersonese had from ancient times worshipped a virgin goddess called Oreilochе (Ammian. Marcell. XXII. 8, 34), to whom they sacrificed strangers landing on their shores. This goddess they identified with Iphigenia (Her. IV. 103). The only historical evidence for the epithet 'Taurica' of Artemis being derived from the Tauri of the Chersonese refers to a comparatively late period. A Dorian colony from Heraclea in Pontus (itself founded in 550 B.C.) took possession (probably about 500 B.C.) of the small peninsula, thence known as the 'Heracleotic,' on the W. coast of the Tauric Chersonese. They identified the Tauric cult of Oreiloche with the worship of Artemis, to whom they gave the title 'Taurica,' and built a temple on the headland thence called Parthenium (Strabo, p. 308). But in Attica and other ancient seats of this worship the epithet ταυρική may originally have referred merely to the prominence of blood-offerings in an orgiastic ritual of Artemis. She is mentioned here as the possible instigator of the onslaught, since it had provided her with her favourite sacrifice,—the blood of bulls (v. 297).

Ταυροπόλα.] For the form, cf. πολυφόρβη, Hes. *Theog.* 912; Ἱπποσόα, Pind. *O.* III. 47; Γοργοφόνη, Eur. *Ion*, 1478.

Διός.] '(Daughter) of Zeus.' This was the usual form in legal or public documents, *e.g.* Δημοσθένης Δημοσθένους Παιανιεὺς μαρτυρεῖ, κ.τ.λ. Cf. v. 952, Ζηνὸς ἡ δεινὴ θεός. But vv. 401, 450, ἡ Διός.

173 **ὦ μεγάλα φάτις, κ.τ.λ.**] Parenthetical—(O the dread rumour, parent of my shame!)

176 **ἀκάρπωτον χάριν.**] Cf. Eur. *I. T.* 566, κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.—Schneidewin ἀκάρπωτος χάριν, comparing ἀνήκοος, ἔξαρνος, φεύξιμος with the accusative.

177 **ἢ ῥα.**] 'Or else—.' Hermann suggested ἦρα (= ἕνεκα), on the ground that, though ἦ ῥα is frequent in questions, no example can be found of ἢ ῥα in the second clause of a sentence. But at least the meaning of ῥα affords no reason against its being so used.

ἐνάρων.] The two clauses—νίκας ἀκάρπωτον χάριν and ἐνάρων ψευσθεῖσα,—contemplate two distinct cases. Ajax may have omitted after a victory to honour Artemis with sacrifice (νικητήρια θύειν) on behalf of those who had fought under his command. Or he may have broken a private compact between himself and the goddess,—a vow of arms or other spoil, made on his own account when going into battle.

178 **εἴτε.**] ἢ...εἴτε: cf. Eur. *Alc.* 114, ἢ Λυκίας | εἴτ' ἐπὶ τὰς ἀνύδρους | Ἀμμωνίδας ἕδρας: Plat. *Legg.* IX. p. 862 D, εἴτε ἔργοις ἢ λόγοις.

ἐλαφηβολίαις.] Causal dative:

ἢ χαλκοθώραξ ἤ τιν' Ἐνυάλιος
μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις
μαχαναῖς ἐτίσατο λώβαν;

ἀντιστροφή.

οὔ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
παῖ Τελαμῶνος, ἔβας
τόσσον ἐν ποίμναις πίτνων·
ἥκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι

Thuc. III. 98, *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους*, fearing the Athenians on account of what had occurred.—Madv. *Synt.* § 41.

ἀδώροις.] '(Deer slain) without a thank-offering.'—Hermann: 'Consentiunt et libri et scholiastae in lect. *ψευσθεῖσα δώροις*:' *i.e.* 'deceived by, through,—in the matter of,—gifts of spoils.'

179 **ἢ...ἤ.**] *i.e. ἢ Ἐνυάλιος—ἢ ἐτίσατο*; 'or Enyalius—can he have...?' The *ἤ* is awkward and probably wrong. The sense would lead us to conjecture *δή*,—'or was it *then*' ('to make a last guess').—Several remedies have been suggested:—(1) Lobeck, *ἥντινα*,—*ἡντιναοῦν*: cf. Plat. *Hipp. Mai.* p. 282 D, *πλέον ἀργύριον ἀπὸ σοφίας εἴργασται ἢ ἄλλος δημιουργὸς ἀφ' ἧστινος τέχνης*:—(2) Hermann, Elmsley, Wunder, *εἴτιν'*: *i.e. μομφὴν ἔχων, εἴτινα εἶχεν*. Cf. Xen. *Anab.* V. 3. 4, *οἱ δὲ ἄλλοι ἀπώλοντο ὑπό τε τῶν πολεμίων...καὶ εἴ τις νόσῳ*. (3) Schol. *ἤ*, distinguishing *Χαλκοθώραξ*, Ares, from Ἐνυάλιος. (4) Schneidewin *σοί*.

Ἐνυάλιος.] From Ἐνύω, *Bellona*, comes the adjective *ἐνυάλιος*,—in Homer, sometimes an epithet of Ares,—sometimes another name for him (compare *Il.* XX. 38 and 69). In later poets Enyalius is a distinct deity, son of Ares and Enyo. See Ar. *Pax* 457, Ἄρει δὲ μή;...μηδ' Ἐνυαλίῳ γε; The oath of the ephebi ran in the names of Ἄγραυλος, Ἐνυάλιος, Ἄρης, Ζεύς. Here, Enyalius is spoken of as favouring the Greeks; whereas the Homeric *Ares* inclined to the Trojans (*Il.* XX. 38). In Salamis, the island of Ajax, a yearly sacrifice was offered by the Athenian archon polemarch to Artemis Agrotera, and to Enyalius in a chapel sacred to him (Plut. *Vit. Sol.* c. 9).

180 **μομφὰν...δορός.**] 'Resenting slight to his aiding spear:' *i.e.* having helped Ajax in battle, and received no sacrifice or offerings in return.

ξυνοῦ.] Cf. Eur. *Tro.* 58, *πρὸς σὴν ἀφῖγμαι δύναμιν, ὡς κοινὴν λάβω*: Soph. *O. C.* 632, *δορύξενος | κοινὴ...ἑστία*.

δορός.] Angry 'about' his spear: *Ant.* 1177, *πατρὶ μηνίσας φόνου.*—Madv. *Synt.* § 61 *b.* 1.

ἐννυχίοις μαχαναῖς.] 'Nightly wiles,' *i.e.* subtle and malignant promptings, visiting Ajax at dead of night, and beguiling him into his fatal attempt.

183 **οὔ ποτε γὰρ...πίτνων.**] 'For never of thy own heart, son of Telamon, canst thou have gone so far astray as to fall upon the flocks.'—*φρενόθεν γε*, *of your own*,—of your own unbiassed choice,—unstimulated by solicitation or impulse from without. Others join *φρενόθεν ἐπ' ἀριστερά*, to the leftward of your mind: but *φρενόθεν* is, not *φρενός*, but *ἐκ φρενός*: and *γε* seems decisive for taking *φρενόθεν* alone.

ἐπ' ἀριστερὰ ...ἔβας.] *i.e. οὕτω σκαιὸς ἂν ἐφάνης*. Aesch. *P. V.* 902, *ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μάργῳ*.

185 **τόσσον...πίτνων.**] = *τόσσον..., ὥστε πίτνειν*. Cf. *Ant.* 752, *ἢ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;*

186 **ἥκοι γὰρ ἂν...φάτιν.**] 'The

καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
εἰ δ' ὑποβαλλόμενοι
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς,
μὴ μή μ', ἄναξ, ἔθ' ὧδ' ἐφάλοις κλισίαις
ὄμμ' ἔχων κακὰν φάτιν ἄρῃ.

fact of your having slain the flocks would prove nothing against your native disposition: *for* the visitation of madness must come, if the gods so will it; and that can pervert the very best disposition. If, however, this story is a mere slander invented by the Greeks, then may both Zeus and Phoebus shield you from their malice.'

ἥκοι ἄν.] '*Must* come:' cf. v. 88, *μένοιμ' ἄν*, 'remain I *must*.'

187 **Ζεύς.**] Since from Zeus came *φῆμαι*, those mysterious rumours which originate no one can tell how—*κληδόνες* (Aesch. *P. V.* 494), ominous sounds—*ὀμφαί*, divine utterances or intimations. Cf. *Il.* VIII. 250 (when, in answer to the prayer of Odysseus, Zeus has sent an eagle), *ἔνθα Πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί*, 'to Zeus, who speaks in every sign.' Cf. v. 824 *seqq.*

Φοῖβος.] As Ἀποτρόπαιος—Ἀλεξίκακος—Προστατήριος.

188 **εἰ δέ, κ.τ.λ.**] The chorus have briefly considered the possibility of Ajax having done the deed in madness (vv. 172—187). They now revert to their original belief that he has not done it at all. This belief is implied by the use of *εἰ* with indicative:—'but *seeing that* they are only slandering thee...arise,' &c.

ὑποβαλλόμενοι.] 'Fathering their own lies upon thee:' lit., 'substituting' (falsehood for truth)—suggesting false charges. Eur. *Alc.* 639, *μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρα*: Soph. *O. C.* 794, *τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα*, 'suborned.'

189 **κλέπτουσι μύθους.**] 'Spread furtive rumours:' cf. *El.* 37, *κλέψαι ...ἐνδίκους σφαγάς*, 'to snatch lawful vengeance by stealth.'

βασιλῆς.] Old Attic for *βασιλεῖς*: cf. *Πλαταιῆς* (Thuc.) &c.

190 **ἢ ... γενεᾶς.**] *i. e. βασιλῆς*. Schneid. *χὼ τᾶς, κ. τ. λ.*

Σισυφιδᾶν.] Anticleia, the mother of Odysseus, was with child by Sisyphus when she married Laertes; cf. *Phil.* 417, where Odysseus is called *οὑμπολητὸς Σισύφου Λαερτίῳ*, 'the son of Sisyphus, put off upon Laertes.' Sisyphus, king of Corinth—*ὃ κέρδιστος γένετ' ἀνδρῶν* (*Il.* VI. 153)—appears in early legends as the son of Aeolus, but in later, as the son of Autolycus, *ὃς ἀνθρώπους ἐκέκαστο | κλεπτοσύνῃ θ' ὅρκῳ τε.* (*Od.* XIX. 395.) Both Laertes and Autolycus traced their descent from Hermes,—*ὅς γε φηλητῶν ἄναξ*. auct. *Rhes.* 217. According to the legend, the dynasty of the Sisyphids was overthrown by the Heraclid Aletes, shortly after the return of the Heracleidae,—when Corinth, previously Aeolic, became Dorian.

191 **μή με...φάτιν ἄρῃ.**] 'Do not win an evil name to my reproach.' *μή με κακὰν-φάτιν-ἄρῃ* = *μή με διαβάλῃς, αὐτὸς διαβαλλόμενος*. Cf. *El.* 123, *τάκεις-οἰμωγὰν* (= *οἰμώζεις*) Ἀγαμέμνονα: Aesch. *Suppl.* 528, *γένος νέωσον-εὔφρον'-αἶνον* = *εὐφρόνως αἴνει*: *ib.* 627, *μήποτε κτίσαι-βοὰν μάχλον Ἄρη* = *μήποτε βοᾶν Ἄρη*. Cf. Madv. *Synt.* § 26 *b.* Dindorf and Lobeck understand an elision of *μοι*. It is improbable that such an elision was ever admitted, except in *οἴμοι*. The passage *Phil.* 782, *δέδοικα μή μ' ἀτελὴς εὐχή*, is easily explained by the ellipse of a verb governing the accus. (*e. g. μένῃ* or *προλίπῃ*,) the abruptness suiting the speaker's agitation.

κλισίαις.] Dative, since *ὄμμ' ἔχων* = *ὄμμ' ἐπέχων*.

ἐπῳδός.

ἀλλ' ἄνα ἐξ ἑδράνων, ὅπου μακραίωνι
στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ
ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
ἀτάρβητος ὁρμᾶται
ἐν εὐανέμοις βάσσαις,

194—200. The ἐπῳδός, or sequel, in a lyric passage, to the regular ᾠδή of strophe and antistrophe. Dionysius Halicarn., Περὶ συνθέσεως ὀνομάτων, c. XIX.: ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστρόφοις τὰς αὐτὰς ἀγωγὰς ('measures') φυλάττειν ...περὶ δὲ τὰς καλουμένας ἐπῳδοὺς ἀμφότερα (μέλος and ῥυθμόν) κινεῖν ταῦτ' ἔξεστι.

Metres of the epode:—

V. 194. ἀλλ' ἄνα | ἐξ [illegible] | ὅπου | [illegible] : dactylic dimeter hypercatal.: iambic tripodia.

V. 195. [illegible] ποτε | τᾷδ' | ἀγων | ιῳ | σχολᾷ | : the same.

V. 196. ἄταν | οὐρανιαν | φλέγων | ἐχθρῶν δ' | ὕβρις : the same.

V. 197. ἀτάρβητ|ος ὁρμᾶται | : bacchius: epitritus. ἐπίτριτος = 'in the ratio of 4 to 3:' i. e. made up of a spondee, = 4 metrical 'times,' and a trochee or iambus, = 3 'times.')—An 'antispastic' verse: (ἀντίσπαστος, 'drawn in opposite directions', —a foot compounded of an iambus and a trochee, e. g. [illegible].)

V. 198. ἐν [illegible] | βάσσαις | : choriambus and spondee, preceded by ἐν as ἀνάκρουσις or 'back-stroke,' preparatory to the rhythm getting under weigh.

ἁπάντων καχαζόντων | : the same as v. 197.

V. 199. γλώσσαις [illegible] | : same as v. 198, ἐν εὐανέμοις βάσσαις.

V. 200. ἐμοὶ δ' ἄχος ἔστ|ακεν | : the same.

194 ὅπου...ποτέ.] ubicunque tandem:—i. e. in whatever part of the κλισία or its precincts.—It would be wrong to join στηρίζει ποτέ, in the sense 'You have long been brooding': for ποτέ always refers to some particular point in time, and could not alone express indefinite duration: e. g. ἀεί ποτε means, 'at any given moment from time immemorial' as we say, 'any time these hundred years': λῦσόν ποτε, 'release me sometime or other'—i. e. 'at last'. But στηρίζει ποτέ could not stand for ἀεί ποτε στηρίζει.

195 ἀγωνίῳ σχολᾷ.] 'This pause' of many days 'from battle':—Ajax having shown his sense of injury as Achilles does in the Iliad—by absenting himself from the battlefield, and leaving the Greeks to repent at leisure.

196 ἄταν οὐρανίαν φλέγων.] 'Inflaming the heaven-sent plague'. The Chorus, in using this phrase, do not assume that Ajax is labouring under a madness which has impelled him to slay the herds. But they regard the fact of his prolonged seclusion and despondency as a proof that some malign influence is working upon him. Some god is preparing his ruin by inflaming his resentment. He must arise and shake off the spell.

οὐρανίαν.] 'Heaven-sent'. Others render: 'making the flame of ruin blaze up to heaven:' like Aesch. Suppl. 788, [illegible] οὐρανίαν; and perhaps Pers. 574. [illegible] οὐράνι' ἄχη. On the other hand, in Soph. Ant. 418, [illegible] οὐράνιον ἄχος,—οὐρ. ἄχος apparently = θείαν νόσον just before (v. 421).

198 εὐανέμοις βάσσαις.] 'Breezy glens.' Even as an epithet of the sea, or of a harbour (Eur. Andr. 746), εὐήνεμος was more than a mere equivalent for νήνεμος. In Theocritus (XXVIII. 5), πλόος εὐήνεμος means not 'a voyage without wind,' but 'a voyage with gentle winds.' And here the meaning must surely be 'cool, breezy glens,' rather than (as others take it) 'windless glens.' Cf. Od. XIX. 432, πτύχες ἠνεμόεσσαι. For βάσσαις, cf. Il. XXI. 449, Ἴδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.

200 ἔστακεν.] 'Stands fixed,'—'passes not away.' Lucian De Syria c. 6, καὶ σφισι μεγάλα πένθεα ἵσταται. Cf. v. 1084, ἀλλ' ἑστάτω μοι καὶ δέος.

ἁπάντων καχαζόντων
γλώσσαις βαρυαλγήτως·
ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ

ναὸς ἀρωγοὶ τῆς Αἴαντος,
γενεᾶς χθονίων ἀπ' Ἐρεχθειδῶν,

201—595. This passage forms the ἐπεισόδιον πρῶτον. See Arist. Poet. 12. 25, ἐπεισόδιον δὲ μέρος ὅλον τραγῳδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in the Ajax three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 201—595: στάσιμον πρῶτον, 596—645: (2) δεύτερον, 646—692: στάσιμον δεύτερον, 693—718: (3) τρίτον, 719—1184: στάσιμον τρίτον, 1185—1222.

201—262. This passage forms a κομμός: see Arist. Poet. 12. 25, κομμὸς δὲ θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς: 'the Commos is a joint dirge, by the chorus, and from the stage'—i. e. between the chorus at the θυμέλη and the actor on the λογεῖον.

Enter TECMESSA *from the interior of the tent.* Vv. 201—262. T. Mariners of Ajax, sons of the Erechtheidae, sorrow is our portion who love the house of Telamon: Ajax lies vext with a turbid storm of frenzy.—Ch. And what deed of his has thus troubled the stillness of the past night?—T. In his madness he has been disgraced forever:—heaped within the tent thou mayest see the victims he has butchered.——Ch. Then the Greeks say true—and he—what can save him?—will they spare the slaughterer of their flocks?—T. Alas—thence, then—from the public pastures—came the captives that he tormented—scourged—butchered!—Ch. Nothing remains for us but shame and flight—the Atreidae threaten us fiercely—we shall be stoned to death by our master's side, whom a dire fate sways.—T. It sways him no longer: like a south gale, keen and short, his rage abates. And now he has the anguish of looking upon his own wild work.

201—233. Tecmessa comes to tell the Chorus that Ajax has gone mad, and has wreaked his madness on some cattle which he brought to the tent. But she does not know that he stands accused of an onslaught on the public flocks and herds. The Chorus perceive from her tidings that the current rumour is true: and Tecmessa learns from them that Ajax has incurred not merely the disgrace of fatuous violence—but peril from the anger of the Greeks.

201 ἀρωγοί.] 'Mariners' of the ship of Ajax. Cf. vv. 356, 565.

202 γενεᾶς...Ἐρεχθειδῶν.] 'Of

ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμῶνος τηλόθεν οἴκου.
νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
Αἴας θολερῷ
κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ

τί δ' ἐνήλλακται τῆς ἠρεμίας
νὺξ ἥδε βάρος;
παῖ τοῦ Φρυγίοιο Τελεύταντος,

lineage sprung from (ἀπό, sc. ἡκούσης ἀπό) the Erectheidae of the soil.' For genitive γενεᾶς, cf. *Il.* XIX. 104, ἀνὴρ...τῶν ἀνδρῶν γενεῆς: Plato *Prot.* p. 316 B, Ἀπολλοδώρου υἱός, οἰκίας μεγάλης.—Madv. *Synt.* § 54 c.

Ἐρεχθειδῶν] = Ἀθηναίων,—like the titles Κεκροπίδαι, παῖδες Ἡφαίστου,—παῖδες Κραναοῦ, or Κραναοί,—etc. Similarly the Thebans are Καδμεῖοι, the Argives Ἰναχίδαι.—Ἐρεχθεύς (ἐρέχθω, to rend) or Ἐριχθόνιος, was a name borne by two Attic heroes, first distinguished by Plato (*Critias* p. 110 A),—Κέκροπός τε καὶ Ἐρεχθέως καὶ Ἐριχθονίου. Erectheus I. figures in legend as the son of Hephaestus and Ge and father of Pandion: he was reared by Athene—instituted the Panathenaea in her honour—and built her temple on the Acropolis. Erectheus II., his grandson, was represented as the father of Cecrops, and as having instituted the worship of Demeter.—Salamis was independent till about 620 B.C., when it became subject to Megara. In 600 B.C. a war for its possession broke out between the Megarians and Athenians. The belligerents finally referred the question to Sparta, when Salamis was adjudged to Athens and became an Attic deme.

χθονίων] = αὐτοχθόνων. Cf. *O. C.* 947, Ἄρεος...πάγον | ἐγὼ ξυνῄδη χθόνιον ὄντ',—*i. e.* ἐγχώριον. Hesych. s. v. quotes χθονίους Ἰναχίδας from a tragic poet.

204 **τηλόθεν.**] ὁ τηλόθεν οἶκος = ὁ τῆλε οἶκος: cf. *Trach.* 315, γέννημα τῶν ἐκεῖθεν = τῶν ἐκεῖ: *ib.* 601, ταῖς ἔσωθεν ξέναις = ταῖς ἔσω.

205 **νῦν γάρ, κ.τ.λ.**] *i. e.* ὁ πρόσθε δεινός, κ.τ.λ., νῦν...κεῖται.

ὠμοκρατής.] 'Rugged:' lit., 'crude, untamed in strength.' Cf. v. 548, ὠμοῖς τρόποις: v. 931, ὠμόφρων.

206 **θολερῷ...νοσήσας.**] 'Stricken with a turbid storm of frenzy'. νοσήσας, in an *announcement* of the calamity, is more forcible than νοσῶν.

208 **τί δέ...βάρος.**] 'And by what heavy change has the night been varied from its wonted stillness?' The Chorus, informed that Ajax is mad, next inquire how that madness has manifested itself. 'And by what act, done in the frenzy that you speak of, has he caused so great a commotion? What is this deed of which the Greeks are talking?'

ἠρεμίας.] Hermann, Lobeck, and Wunder, τῆς ἀμερίας: *i. e.* τί τῆς ἡμερίας φράσει ἡ νυκτερινὴ ἐνήλλακται; Schneidewin, εὐμαρίας.

209 **βάρος.**] ἐνήλλακται βάρος = ἐνήλλ. βαρεῖαν ἐναλλαγήν. Cf. *Trach.* 982, βάρος ἄπλετον ἐμμέμονεν φρήν = βαρυτάτην μέριμναν μεμονῇ.

210 **Τελεύταντος.**] Called Teuthras by later poets. Cf. v. 488.

λέγ', ἐπεί σε λέχος δουριάλωτον
στέρξας ἀνέχει θούριος Αἴας·
ὥστ' οὐκ ἂν ἄϊδρις ὑπείποις.

ΤΕΚΜΗΣΣΑ

πῶς δῆτα λέγω λόγον ἄρρητον;
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
μανίᾳ γὰρ ἁλοὺς ἡμὶν ὁ κλεινὸς
νύκτερος Αἴας ἀπελωβήθη.
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
χειροδάϊκτα σφάγι' αἱμοβαφῆ,
κείνου χρηστήρια τἀνδρός.

Φρυγίοιο.] Porson (*ad Hec.* 120) quotes the verse as παῖ τοῦ Φρυγίου σὺ Τελεύταντος. Lobeck and Wunder read Φρυγίου Τελεύταντος (quasi Τελλεύταντος): cf. Aesch. *Theb.* 542, Παρθενοπαῖος Ἀρκάς: *ib.* 483, Ἱππομέδοντος σχῆμα: Soph. *frag.* 785, Ἀλφεσίβοιαν.—Dindorf, on Φρυγίοιο, remarks that Euripides uses the Ionic termination even in senarii: *frag. Archel.* 2, ὃς ἐκ μελαμβρότοιο πληροῦται θέρει | Αἰθιοπίδος γῆς.

211 **λέχος δουριάλωτον.**] 'A spear-won consort'—a prisoner of war, adjudged to the conqueror as a slave, (νῦν δ' εἰμὶ δούλη, v. 489), and chosen by him to be his concubine (ὁμεύνετις, v. 501), as opposed to κουριδίη ἄλοχος. Cf. Eur. *El.* 479, ἄνακτα...ἔκανες....Τυνδαρί, | σὰ λέχεα,—'thy spouse.'

212 **στέρξας ἀνέχει.**] Literally, 'having formed an attachment to thee, *upholds* thee'—*i. e.* 'is *constant* in his love to thee.' Cf. *Od.* XIX. 111, ὅς εὐδικίας ἀνέχῃσι—'*maintains* just judgments:' Eur. *Hec.* 123, βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων, '*constant to* the bed of Casandra:' Soph. *O. C.* 674, ἀηδὼν τὸν οἰνῶπ' ἀνέχουσα κισσόν,—lit., 'upholding,' *i. e.* 'steadily patronising,'—'constant to,' the ivy.

213 **ὑπείποις.**] 'Not therefore without insight wilt thou *hint*:' *i. e.* although it is not to be expected that you should have *witnessed* the deed of Ajax, you can probably make a good guess at its character.

216 **ἡμίν.**] *El.* 272, τὸν αὐτοέντην ἡμιν ἐν κοίτῃ πατρός,—'the murderer—(woe is me)—.'

217 **ἀπελωβήθη.**] 'Became a wreck'—was marred in mind and ruined in fame. Cf. v. 367, οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα, says Ajax—'alas, the ridicule—how have I been *disgraced*.'

νύκτερος.] We should have expected—ὁ κλεινὸς Αἴας νύκτερος ἀπελωβήθη. Tecmessa's first intention was to designate Ajax merely as ὁ κλεινός, 'our famous hero:' Αἴας is added by an afterthought, and out of its right place. Cf. v. 573, *note.*

218 **τοιαῦτα.**] Cf. v. 164, *note.*

σκηνῆς.] Not necessarily a canvas tent: see Eur. *Ion* 806, σκηνὰς ἐς ἱράς (of a temple): Thuc. I. 89, οἰκίαι...ἐν αἷς ἐσκήνησαν.

220 **σφάγια...χρηστήρια.**] 'Victims...*immolated* by no hand but his.' χρηστήρια,—offerings made on consulting an oracle—brings out more definitely the irony of σφάγια,—in itself a vague word. Cf. Aesch. *Theb.* 219, σφάγια καὶ χρηστήρια | θεοῖσιν ἔρδειν.

ΧΟΡΟΣ

στροφή.

οἵαν ἐδήλωσας ἀνδρὸς αἴθονος ἀγγελίαν ἄτλατον οὐδὲ
φευκτάν,
τῶν μεγάλων Δαναῶν ὕπο κληζομέναν,
τὰν ὁ μέγας μῦθος ἀέξει.
οἴμοι φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
κελαινοῖς ξιφέσιν βοτὰ καὶ βοτῆρας ἱππονώμας.

221—232. Metres of the strophe:

V. 221. [illegible]: iambic monometer: trochaic ditto: dactylic dimeter hypercatal.: iambic dimeter catal.

V. 225. [illegible]: dactylic tetrameter hypercatal.

V. 226. [illegible]: choriambic dimeter hypercatal.

Vv. 227, 8. [illegible]: iambic monometer: choriambic dimeter: bacchius.

Vv. 229, 30. [illegible]: iambus: choriambic dimeter: bacchius.

V. 231. [illegible]: iambus: dactylic dimeter: trochaic dimeter.

221 **ἀνδρός...ἀγγελίαν.**] Thuc. VIII. 15, ἐς δὲ τὰς Ἀθήνας...ἀγγελία τῆς Χίου ἀφικνεῖται: v. 998, ὀξεῖα γάρ σου βάξις, κ.τ.λ.

αἴθονος.] 'Fiery.' Cf. Aesch. *Theb.* 442, ἀνὴρ δ' ἐπ' αὐτῷ...αἴθων τέτακται λῆμα: [illegible] 122, αἴθων γὰρ ἀνήρ.—Form αἴθονος for αἴθωνος. Cf. Theognis v. 481, τὰ νήφοσι γίγνεται αἰσχρά. In Hes. *Opp.* 361, the reading αἴθονα λιμόν is supported by Epigr. *ap.* Aeschin. *Ctes.* p. 184, λιμόν τ' αἴθωνα κρατερόν τ' ἐπάγοντες Ἄρηα. So Αἴσων, Αἴσονος,—Ἀκταίων, Ἀκταίονος (Eur.). Others, αἴθοπος: but see Eustath. p. 862, 10: φέρεται αἴθων βοῦς καὶ σίδηρος (cf. v. 147), καὶ ἄνθρωπος καὶ λέων. αἴθοψ δὲ οὐδεὶς αὐτῶν λέγοιτ' ἄν, ἀλλὰ [illegible] ἐπιτίθεται.

224 **οὐδὲ φευκτάν.**] 'But not to be evaded.' [illegible] true. For οὐδὲ = ἀλλ' οὐ, cf. *Il.* XXIV. 25, ἔνθ' ἄλλοις μὲν πᾶσιν ἑήνδανεν, οὐδέ ποθ' Ἥρῃ: Thuc. IV. 86, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δέ.

225 **τῶν μεγάλων Δαναῶν.**] 'The mighty Greeks'—not the chiefs as opposed to the army in general,—but the mass of the Greeks as contrasted with the small band of Salaminians, who now feel that they stand apart, and must bear the brunt of a terrible public indignation.

229 **περίφαντος...θανεῖται.**] 'The man will die a signal death'—*i.e.* will be stoned to death in public: cf. v. 254. Some critics detect an unconscious prophecy of the hero's death before the eyes of the audience; but this seems both far-fetched and prosaic.

230 **χερί...ξίφεσιν.** The part (ξίφεσιν) in apposition with the whole: cf. v. 310, [illegible] συλλαβὼν χερί.—For plural ξίφεσιν cf. Pind. *P.* IV. 431, Φρίξου μάχαιραι: Eur. *Ion* 192, ἅρπαις (the scimitar of Perseus:) *Il.* V. 108, βάκτρα: Aesch. *Ag.* 1265, σκῆπτρα.

231 **κελαινοῖς.**] 'Dark-gleaming.' Cf. v. 147, αἴθων σίδηρος: v. 1025, αἰόλος κνώδων: Hes. *Opp.* 150, χαλκῷ δ' εἰργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος: *Il.* XXIII. 850, ἰόεντα σίδηρον. Others, 'dark with blood,' as κελαινὰ λόγχα (probably) in *Trach.* 856.

ΤΕΚΜΗΣΣΑ

ὤμοι· κεῖθεν κεῖθεν ἄρ' ἡμῖν
δεσμῶτιν ἄγων ἤλυθε ποίμναν·
ὧν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας,
τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
δύο δ' ἀργίποδας κριοὺς ἀνελὼν
τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

ἱππονώμας.] 'Guiding' or 'tending' the horses of the Greek army on the plains of the Scamander,—ἱππομανὴς λειμών, v. 144. The word usu. = 'guiding' horses in the sense of riding or driving, *e.g.* Ar. *Nub.* 571, τόν θ' ἱππονώμαν ὃς...κατέχει | γῆς πέδον—Poseidon Hippius, who was represented riding, or in a chariot. The old reading ἱππονόμους violates the metre of the antistrophe, v. 255, ἄπλατος | ἴσχει.

233 **κεῖθεν.**] 'Alas, *thence*, then,—from *those* pastures,' &c. Tecmessa now learns for the first time that Ajax had taken his victims from the public flocks and herds.

234 **ποίμναν...ὧν.**] Thuc. III. 4, τὸ τῶν Ἀθηναίων ναυτικόν, οἳ ὥρμουν ἐν τῇ Μαλέᾳ.

235 **ὧν τὴν μὲν...ἀνερρήγνυ.**] 'Of part, he cut the throats on the floor within; others, hacking their sides he tore asunder.'—ἐπὶ γαίας where they stood upon the floor: while the other sheep, after having their sides gashed and hacked with the sword, were caught up and torn asunder with his hands.

τὴν μέν.] Sc. ποίμναν. Thuc. I. 2, τῆς γῆς ἡ ἀρίστη.

ἔσω.] *i. e.* in the tent,—referring to the whole series of incidents that followed his arrival. Schneidewin joins ἔσω ἔσφαζε, 'stabbed to the heart' (πέπληγμαι...ἔσω, Aesch. *Ag.* 1314). But σφάζειν = 'to cut the throat:' cf. v. 298.

237 **δύο...κριούς.**] The representatives, for Ajax, of Agamemnon and Menelaus, whom he always mentions together (vv. 57, 389, 445). Already, in his first onslaught, he believed himself to have slain them (v. 57); but a madman would not remember this. 'Odysseus' (v. 105) escaped altogether: for before he had been flogged, Ajax was summoned forth by Athene (vv. 105—110); and, after the dialogue, Ajax slowly recovered his senses (vv. 305, 6).

ἀργίποδας.] 'White-footed.' ἀργός comes from the root ΑΡΓ, *splendeo*: cf. *O. C.* 670, ἀργῆς Κολωνός, 'the white (chalky) hills of Colonus:' ἀργινόεσσα Λύκαστος, Κάμειρος (Homer), 'bright'—conspicuously placed: πόλις ἐν ἀργάεντι μαστῷ (Pind. *P.* IV. 14), of *Cyrene* on its tableland conspicuous from the sea: Ἀργινοῦσσαι, 'the gleaming islands' (cf. nitentes *Cyclades*, Hor. I. 14, 20). In Homer, πόδας ἀργός, ἀργίπους, no doubt = 'with glancing (*i. e. swift*) feet.'

238 **γλῶσσαν ἄκραν.**] Before flinging down the severed head, he cut off the tongue's end. γλῶσσα ἄκρα could scarcely mean, like πρυμνὴ γλῶσσα in Homer, 'the tongue from its roots'.

239 **ῥίπτει.**] Most of the MSS. have ῥιπτεῖ. Hermann prefers ῥίπτει, as = *jacit*, whereas ῥιπτεῖ = *jactat*. Lobeck, however, shews at length that ῥιπτεῖν was used indifferently with ῥίπτειν, and cannot be

κίονι δήσας
μέγαν ἱπποδέτην ῥυτῆρα λαβὼν
παίει λιγυρᾷ μάστιγι διπλῇ,
κακὰ δεννάζων ῥήμαθ', ἃ δαίμων
κοὐδεὶς ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ

ἀντιστροφή.

ὥρα τιν' ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν κλοπὰν
ἀρέσθαι,

distinguished from it as meaning either 'to throw often' or 'to throw violently.' After examining three alleged instances of a similar difference in meaning,—φέρω, φοράω—κύω, κυῶ—πίτνω, πιτνῶ,—Lobeck concludes that such variations of form probably corresponded to varying shades of sense, but to shades which the extant evidence does not enable us to define.

ἄνω.] ἄνω was required to reinforce ὀρθόν, since a quadruped is in the ordinary sense ὀρθός, 'upright,' when it has all four legs on the ground. But Ajax lashed *up* the ram by its fore feet, as if he were dealing with a human prisoner.

240 **κίονι.**] '*At* a pillar' (local dative): not '*to* a pillar,' which would be πρὸς κίονα (v. 108), or πρὸς κίονι (Aesch. *P. V.* 15).

241 **ῥυτῆρα.**] Schol. διπλώσας τὸν χαλινόν.

242 **μάστιγι.**] Hence the title Αἴας μαστιγοφόρος.—(since Ajax appears at v. 92 with the lash in his hand,)—under which this play is mentioned by Athenaeus, Zenobius, and Eustathius. In the didascaliae it is simply Αἴας. Dicaearchus calls it Αἴαντος θάνατος. The addition of μαστιγοφόρος was convenient as distinguishing the tragedy of Sophocles from dramas concerning the Locrian Ajax, and also from (1) the Αἴας μαινόμενος of Astydamas, a pupil of Isocrates: (2) the Αἴας of Theodectes, circ. 350 B.C., mentioned by Arist. *Rhet.* II. 23. Similarly the *Hippolytus* of Euripides was sometimes distinguished as στεφανηφόρος: see *Hippol.* 1425.

243 **δεννάζων.**] Her. IX. 107, παρὰ δὲ Πέρσῃσι 'γυναικὸς κακίω' ἀκοῦσαι δέννος μέγιστός ἐστι.—Hesych. δεννὸς (adjective)=κακολόγος.

δαίμων.] The first intimation that Tecmessa shares the belief of the Chorus (vv. 172—185), and surmises that a πληγὴ ἐκ θεοῦ has fallen. Cf. the remark of the messenger in *O. T.* 1258, when he relates the finding of Iocasta by Oedipus in his frenzy—λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις, | οὐδεὶς γὰρ ἀνδρῶν.

244 **κοὐδεὶς ἀνδρῶν.**] For ἀνδρῶν=ἀνθρώπων, cf. v. 64 *note*.—Hermann understands δαίμων κοὐδεὶς ἀνδρῶν as meaning, οὐδεὶς δαίμων καὶ οὐδεὶς ἀνδρῶν. But in such ellipses οὔτε (or more rarely οὐδέ,)—not καὶ οὐ,—connects the words: *e. g.* Pind. *P.* III. 54, ἔργοις οὔτε βουλαῖς: Lucian *Asin.* c. 22, χρυσίον οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν.

245 **κάρα ..κρυψάμενον.**] Not in order to avoid recognition, but as a mark of grief and shame. The Chorus are overwhelmed with shame at hearing the details of their chief's frenzy. ἐγκαλύπτεσθαι,—to cover the face,—was an ordinary mark of shame or grief: *e. g.* Aeschin. *de Fals. Legat.* p. 42, τά γε δὴ καταγέλαστα παντελῶς, ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο: Dem. *Epp.* p. 1485. 9, τῆς Ἀριστογείτονος κρίσεως ἀναμνησθέντες ἐγκαλύψασθε: Plato *Phaed.* p. 118 A, ἐγκαλυψάμενος ἀπέκλαον ἐμαυτόν. Cf. Liv. IV. 12. *Multi ex plebe spe amissa...capitibus obvolutis se in Tiberim praecipitaverunt.*

ἢ θοὸν εἰρεσίας ζυγὸν ἑζόμενον
ποντοπόρῳ ναῒ μεθεῖναι.
τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεῖδαι
καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
ξυναλγεῖν μετὰ τοῦδε τυπείς, τὸν αἶσ' ἄπλατος ἴσχει.

ΤΕΚΜΗΣΣΑ

οὐκέτι· λαμπρᾶς γὰρ ἄτερ στεροπᾶς
ἄξας ὀξὺς νότος ὣς λήγει,
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη,

ποδοῖν.] The dual brings out the notion of the individual. In this flight each man must be for himself; it is to be a *sauve qui peut.*

κλοπάν.] Eur. *Or.* 1499, ἐκκλέπτειν πόδα.

ἀρέσθαι.] Auct. *Rhes.* 54, αἴρεσθαι φυγήν, *fugam capessere.*

249 **ζυγὸν ἑζόμενον.**] ζυγόν cognate accus.: cf. Eur. *Or.* 956, τρίποδα καθίζων: Aesch. *Ag.* 176, σέλμα ἡμένων.

250 **μεθεῖναι.**] 'Give her way' to the ship. Cf. Eur. *frag. Phaeth.* V. 7, κρούσας πλευρὰν...ὀχημάτων, μεθῆκεν, *i. e.* 'gave the horses their heads:' Virg. *Aen.* VI. 1, *classique immittit habenas.*

251 **τοίας.**] Cf. v. 164, *note.*

ἐρέσσουσιν.] 'Ply.' *Ant.* 159, μῆτιν ἐρέσσων: Aesch. *Theb.* 849, γόων...ἐρέσσετε πίτυλον.

252 **πεφόβημαι.**] Cf. v. 139, *note.*

253 **λιθόλευστον Ἄρη.**] 'Death by stoning,'—the doom of public criminals in the heroic age: *Il.* III. 57, ἦ τέ κεν ἤδη | λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας: Aesch. *Ag.* 1594, οὔ φημ' ἀλύξειν...τὸ σὸν κάρα δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.

Ἄρη.] *Caedem.* Pind. *P.* XI. 55, χρονίῳ σὺν Ἄρει | πέφνεν τε ματέρα θῆκέ τ' Αἴγισθον ἐν φοναῖς.

255 **αἶσ' ἄπλατος.**] 'A fate of lonely horror.' The epithet ἄπλατος—often used in the general sense of 'terrible'—is peculiarly suitable to this context. The doom of Ajax is one which isolates him. None may take their stand beside him without danger of expiating their sympathy with their lives.

257 **οὐκέτι.**] Sc. ἡ μανία ἔχει αὐτόν.

λαμπρᾶς γὰρ ... λήγει.] 'Like a keen south-gale, when it has rushed up without the lightning's glare, his rage abates.' Cf. Seneca *de Ira* I. 16, *ventorum instar qui sine pertinacia vehementes sunt:* Hor. *Od.* I. 7. 16, Albus *ut obscuro deterget nubila caelo Saepe* Notus, etc. Schneidewin quotes Ibycus *frag.* I. 7, who compares *obstinate* passion to the Thracian *Boreas*, 'raging amid lightnings,' ὑπὸ στεροπᾶς φλέγων.

260 **οἰκεῖα πάθη.**] 'Self-inflicted' woes—οἰκεῖος implying, not merely that the suffering is confined to oneself, but that it has originated with oneself. Cf. *El.* 215, οἰκείας εἰς ἄτας | ἐμπίπτεις, 'you incur woes of your own making'—brought upon you by your own imprudence.

μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ

ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ·
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

ΤΕΚΜΗΣΣΑ

πότερα δ' ἄν, εἰ νέμοι τις αἵρεσιν, λάβοις,
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών;

262 **ὑποτείνει.**] '*Lays* sharp pangs *to* the soul.' Dem. *de Symm.* p. 172. 24, τὰς ἐλπίδας ὑμῖν ὑποτείνων.

263—347. *Ch.* Nay, all will soon be well, if the frenzy has departed. —*T.* But with its departure has come a sense of his own plight. Is it a gain that he should suffer as much as we do?—*Ch.* If his spirits are still prostrate, this must indeed be a stroke of heaven. But on what wise did the madness first attack him?—*T.* It was midnight when he took his sword and sallied alone. He brought home a captive train of sheep and oxen, and fell to slaying and tormenting them,—then, rushing out, spoke wild words to a phantom,—on coming in, flung himself down among the carcases, and there slowly regained his reason. And now he is plunged in a sullen despair, ominous of some dreadful deed. Help me, good friends—come in and speak to him.—*Ch.* Ill news, indeed, Tecmessa.—*T.* And worse may be in store—heard ye his shrieks—he calls for my child—for his brother—what can he mean?—*Ch.* Open there!—Perchance our presence will restrain him.—*T.* Lo, I throw wide the doors: behold the man,—his deeds, and his own plight.

263 **κάρτ' ἂν εὐτυχεῖν δοκῶ.**] 'I have good hopes that all may be well:' lit. 'that we probably (ἂν) are prosperous:' but εὐτυχῆσαι ἄν, 'that we shall prosper.' For ἂν with pres. infin., cf. Xen. *Anab.* II. 5. 18, εἰ ὑμᾶς ἐβουλόμεθα ἀπολέσαι....ἀπορεῖν ἂν σοι δοκοῦμεν; 'If we wished to destroy you, think you that we should (now) be at a loss?' whereas ἀπορῆσαι ἂν would properly have corresponded to ἠπορήσαμεν ἄν: Xen. *Mem.* IV. 3. 15, δοκεῖ μοι οὐδ' ἂν εἷς... τοὺς θεοὺς ἀξίως ...ἀμείβεσθαι, 'I think that probably no one can,'—(it seems an actual impossibility in the nature of things): but ἀμείψασθαι ἄν, 'that no one could' (if he tried—implying that the experiment is yet to be made). Cf. Madv. *Synt.* § 173.

264 **λόγος.**] 'Account.' Cf. λόγον ἔχειν, ποιεῖσθαί τινος: ἐν λόγῳ εἶναι, etc. Soph. *Fragm.* 345, μοχθοῦ γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

265—268 **πότερα δ' ἂν ... ξυνών.**] 'You think that we are in better case because the frenzy of Ajax has passed off. But compare the actual with the recent state of things. *Then*, his madness was painful for his friends to witness; but *he*, at least, revelled in his delusions. *Now*, we his friends are still full of grief and anxiety; while he, restored to consciousness, shares our feelings. Thus the sum-total of suffering is increased.' There is distress on both sides, and not on one only.'

267 **κοινὸς ἐν κοινοῖσι.**] 'Or to suffer in their company, *sharer for sharer*.' ἐν κοινοῖς, unnecessary to the

ΧΟΡΟΣ

τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.

ΤΕΚΜΗΣΣΑ

ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ

πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.

ΤΕΚΜΗΣΣΑ

ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἥδεθ' οἷσιν εἴχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἠνία ξυνών·
νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπῃ πᾶς ἐλήλαται κακῇ
ἡμεῖς θ' ὁμοίως οὐδὲν ἧσσον ἢ πάρος.
ἆρ' ἔστι ταῦτα δὶς τόσ' ἐξ ἁπλῶν κακά;

sense, is added to enforce the idea of *reciprocity*: cf. v. 620, ἄφιλα παρ' ἀφίλοις: *Phil.* 633, ἴσος ὢν ἴσοις ἀνήρ, 'an equal dealer with my kind;' so ἑκὼν ἑκόντα, &c. Other instances may be noticed, (1) where the repetition has no special significance, but gives a general emphasis: v. 467, ξυμπεσὼν μόνος μόνοις: *Trach.* 613, θυτῆρα καινῷ καινὸν ἐν πεπλώματι: Her. II. 173, ἐν θρόνῳ σεμνῷ σεμνόν: (2) where the epithet is not merely repeated rhetorically, but is predicated with a distinct emphasis in each case, *e.g.* 735, νέας | βουλὰς νέοισιν ἐγκαταζεύξας τρόποις,—(where the change of *principles* and the change of *conduct* alike deserved notice.)

268 **τὸ διπλάζον.**] 'The double evil,' *i.e.* the case in which pain is felt on both sides—by the sufferer as well as by his friends. διπλάζον intrans.: cf. τὸ νεάζον, *Trach.* 144. So ἰσάζειν, 'to be equal' (Plato, etc.): καρπὸς διπλασιάζων τῶν ἐν ἄλλαις χώραις. Diod. Sic. IV. 84.

269 **ἡμεῖς ἄρ', κ.τ.λ.**] 'Then are we losers now, though the plague is past.' ἡμεῖς—'Ajax and we his friends:' οὐ νοσοῦντες—'though the hero's madness,—our common affliction,—is past.' While it lasted, Ajax ἐνόσει literally: his friends ἐνόσουν in the figurative sense in which νοσεῖν is so often used, *e.g.* *O. C.* 765, κακοῖς νοσοῦντα.—νῦν, emphatic: '*now*—by this very change, which at first sight appears so happy.'

ἀτώμεσθα.] *Damno afficimur.* Aesch. *Suppl.* 438 (when property has been pillaged), γένοιτ' ἂν ἄλλα... ἄτης τε μείζω καὶ μέγ' ἐμπλῆσαι γέμος, 'new wealth may be won,—greater than the *loss*,' &c.

275 **πᾶς**]=πάντῃ, παντελῶς. *Il.* XI. 65, πᾶς δ' ἄρα χαλκῷ λάμπε, 'from head to foot (Hector) blazed in bronze.'

ἐλήλαται.] 'Is *straightway* harassed.' The tense expresses the suddenness of the change. No sooner has he regained consciousness than he is plunged in grief. Cf. Plato *Phaedo* p. 80 D, ἡ δὲ ψυχὴ ἄρα... ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν.

277 **ἆρα**]=ἆρ' οὐ: the notion being, '*are you satisfied* that such and such

ΧΟΡΟΣ

ξύμφημι δή σοι καὶ δέδοικα μὴ 'κ θεοῦ
πληγή τις ἥκῃ. πῶς γάρ, εἰ πεπαυμένος
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;

ΤΕΚΜΗΣΣΑ

ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

ΧΟΡΟΣ

τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

ΤΕΚΜΗΣΣΑ

ἅπαν μαθήσει τοὔργον, ὡς κοινωνὸς ὤν.
κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἕσπεροι

is the case?' *i. e.* 'is it not the case?' Cf. '*satin?*' (Terence, &c.) for *nonne satis?*

279 **ἥκῃ.**] ἥκει, proposed by Elmsley, seems slightly less suitable than ἥκῃ. δέδοικα μὴ ἥκει='I fear it *has* come' (*i. e.* 'I fear there can be no mistake about it'). δέδοικα μὴ ἥκῃ, 'I fear it *may have* come,'—expressing apprehension, but no certainty. Vague dread, rather than a mere statement of conviction, might be looked for from the chorus at this juncture.

πῶς γὰρ ...εὐφραίνεται;] Before their interview with Tecmessa, the Chorus had already conjectured that Ajax might be suffering a divine judgment (vv. 172—186). That belief is confirmed by Tecmessa's account of the prostration and despair which have succeeded to his delirium. If his mind has not recovered a natural and healthy tone, now that the access of disease is past, what can be the reason? Must it not be because that visitation was merely the prelude to a fuller punishment, destined to be worked out to the end?

281 **ὡς ὧδ' ἐχόντων.**] 'Thou art to know that even thus it stands' (*i. e.* that this is indeed the stroke of a god's hand). 'You are to form your conviction on the understanding that these things are so.' Eur. *Med.* 1311, ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή: Xen. *Anab.* I. 3. 6, ὡς ἐμοῦ ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.—Madv. *Synt.* § 181 *a*. 2.

282 **προσέπτατο.**] Tecmessa having just said that this affliction is indeed from the gods, the Chorus ask, 'And in what strange guise first *swooped* the curse?'—προσέπτατο appropriately describing the descent of a θεόσσυτον κακόν, a sudden plague, winged by some god to its aim. Cf. Aesch. *P. V.* 662, θεόσσυτον χειμῶνα ...ὅθεν μοι...προσέπτατο (Io speaking of the madness inflicted on her by Hera): Eur. *Alc.* 420, οὐκ ἄφνω κακὸν τόδε | προσέπτατ', *i. e.* this is no sudden, unlooked-for visitation.

283 **τύχας.**] Governed by δήλωσον. ξυναλγεῖν τύχας would be a correct expression; but the rhythm of the verse alone would decide in favour of the more natural construction.

285 **γάρ.**] Prefacing the narrative. Plato *Prot.* p. 320 C, δοκεῖ τοίνυν... μῦθον ὑμῖν λέγειν. ἦν γάρ ποτε...κ.τ.λ.

ἄκρας νυκτός.] 'At dead of night.' In reference to time, ἄκρος appears to have been used with two different notions: (1) '*mid*'—when the season is spoken of as being at its *acme*: *e.g.* Theocr. XI. 36, τυρὸς δ' οὐ λείπει μ' οὔτ' ἐν θέρει, οὔτ' ἐν ὀπώρᾳ, | οὐ χειμῶνος ἄκρω: and so probably Pind. *P.* XI. 16, ἀκρᾷ σὺν ἑσπέρᾳ, 'at fall of eventide:' (2) '*incipient*' or '*waning*,'—*i.e.* on the edge, threshold (of night, &c.),—or at its uttermost verge: *e.g.* Arist. *H. A.* IX. 23, 1, οὐ πᾶσαν νύκτα, ἀλλὰ τὴν ἀκρέσπερον καὶ περὶ ὄρθρον, at the *close* of evening, and the dawn of day: Theophrastus (circ. 320 B. C.) *De Sign. Plur.* II. 782, ἀκρόνυχοι ἀνατολαί, ὅταν ἅμα δυομένῳ ἀνατέλλῃ, the rising (of the star) at *nightfall*, soon after sunset: Hippocrates (circ. 430 B.C.) *Aphor.* p. 723, τοῦ μὲν ἦρος καὶ ἄκρου τοῦ θέρους, *aestate nova*: Bekker *Anecd.* p. 372, ἀκρόνυξ· οἷον ἀρχὴ τῆς νυκτός.

λαμπτῆρες οὐκέτ' ᾖθον, ἄμφηκες λαβὼν
ἐμαίετ' ἔγχος ἐξόδους ἕρπειν κενάς.
κἀγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾷς,
Αἴας; τί τήνδ' ἄκλητος οὔθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾷς πεῖραν οὔτε του κλύων
σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὕδει στρατός.
ὁ δ' εἶπε πρός με βαί', ἀεὶ δ' ὑμνούμενα·

286 **λαμπτῆρες.**] Braziers raised on stands, in which pine wood was burned, at once for light and heat (φόως ἐμὲν ἠδὲ θέρεσθαι, *Od.* XIX. 64). See *Od.* XVIII. 307, αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν, | ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν...καὶ δᾷδας μετέμισγον. Odysseus (*ib.* v. 343) stands full in the light of these braziers—πὰρ λαμπτῆρσι φαείνων—that all may see him. The λύχνος, or oil-lamp with a wick (θρυαλλίς), was a later invention: Athenaeus XV. p. 700, οὐ παλαιὸν εὕρημα λύχνος· φλογὶ δ' οἱ παλαιοὶ τῆς τε δᾳδὸς καὶ τῶν ἄλλων ξύλων ἐχρῶντο. Cf. Her. VII. 215, περὶ λύχνων ἀφάς, *i.e.* 'at nightfall:' Propert. *Eleg.* III. 8. 1, *ad extremas fuerat mihi rixa lucernas.*

287 **ἔγχος.**] Cf. v. 95, *note.*

ἐξόδους ἕρπειν.] Madv. *Synt.* § 26 *a*.

289 **ἄκλητος, κ.τ.λ.**] Aesch. *Cho.* 821, οὐκ ἄκλητος ἀλλ' ὑπ' ἀγγέλων: Soph. *Trach.* 391, οὐκ ἐμῶν ὑπ' ἀγγέλων ἀλλ' αὐτόκλητος.

οὔθ' ὑπ ἀγγέλων, οὔτε, κ.τ.λ.] τί ἄκλητος—οὔτε κληθεὶς ὑπ' ἀγγέλων, οὔτε κλύων σάλπιγγος—ἀφορμᾷς πεῖραν; 'uncalled—*neither* summoned by messenger, *nor*, &c.' But if οὐδέ had preceded ὑπ' ἀγγέλων, the meaning would have been, 'uncalled, *and not* summoned,' &c. When the same notion is expressed, first in a positive, then in a negative form, οὐδέ, not οὔτε, is used: *e.g.* νέος οὐδὲ γέρων ἐστί, 'he is young *and not* old:' but with οὔτε, 'he is (*neither*) young *nor* old.

290 **ἀφορμᾷς πεῖραν.**] The verb is intransitive, πεῖραν being the cognate accus. Cf. Plato *Parm.* p. 135 D, καλὴ ἡ ὁρμὴ ἣν ὁρμᾷς: Dem. *de Fals. Legat.* p. 392, ἀπήραμεν πρέσβειαν: Soph. *Trach.* 159, πολλοὺς ἀγῶνας ἐξιών.

πεῖραν.] 'Attack.' Cf. v. 2, *note.* Tecmessa imputed to Ajax the purpose of attacking the Trojans, as appears from her mention of the σάλπιγξ.

291 **εὕδει.**] Ajax sallied περὶ πρῶτον ὕπνον (Thuc. II. 2).

292 **ὑμνούμενα.**] *Decantata.* Schol. ἀεὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων. Cf. Plato *Rep.* p. 549 E, καὶ ἄλλα δὴ ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν. Terent. *Phorm.* III. 2. 10, *cantilenam eandem canis.*

γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.
κἀγὼ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.
καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
ταύρους, κύνας βοτῆρας, εὔερόν τ' ἄγραν.
καὶ τοὺς μὲν ηὐχένιζε, τοὺς δ' ἄνω τρέπων
ἔσφαζε κἀρράχιζε, τοὺς δὲ δεσμίους
ᾐκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.
τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,

293 **γυναιξὶ κόσμον, κ.τ.λ.**] Arist. *Pol.* I. 13, ὥσπερ ὁ ποιητὴς εἴρηκε, γυναικὶ κόσμον ἡ σιγὴ φέρει. Cf. *Il.* VI. 490 (Hector to Andromache), ἀλλ' εἰς οἶκον ἰοῦσα τὰ σαυτῆς ἔργα κόμιζε.

294 **μαθοῦσα**] 'in this last':—*i.e.* 'having perceived' that he was in no mood for being questioned.

295 **τὰς ἐκεῖ...πάθας.**] Detailed by Athene (vv. 55—65), and first learned (in outline) by Tecmessa from the chorus (v. 232).

297 **κύνας βοτῆρας.**] Schol. ὑφ' ἓν ἀναγνωστέον,—τοὺς ποιμενικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἄνθρωπον.

εὔερον.] Hermann, Lobeck, and Wunder εὔκερων. But this term is anticipated by ταύρους; and some mention of the *flock* appears to be required.

298 **ηὐχένιζε...ἔσφαζε.**] 'Some of them he beheaded; of others, he cut the back-bent throat.' αὐχήν is properly the upper or hinder part of the neck: Pind. *P.* II. 172, ἐπαυχένιον ζυγόν. The action of cutting off the head by a descending blow is contrasted with that of cutting the throat (properly σφαγή). τράχηλος (*collum*), the whole neck, includes αὐχήν (*cervix*) and σφαγή (*jugulum*).

ἄνω τρέπων.] *Il.* I. 459, αὖ ἔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν. The words ἄνω τρέπων belong to ἔσφαζε only, and do not apply to ἐρράχιζε.

300 **ὥστε**] = ὥσπερ. Aesch. *P. V.* 465, ὥστ' ἄστρων ἀμήχανες: Soph. *O. C.* 343, ὥστε παρθένοι: *Ant.* 1033, ὥστε τοξόται.

φῶτας.] φώς often = 'a mortal wight,' as opposed to a god: in this place it is opposed to θήρ, just as ἀνήρ is, v. 64, *note*.

ποίμναις.] v. 53, *note*.

301 **ὑπάξας.**] ὑπό, in compound verbs of motion, sometimes expresses forward movement: *e.g.* ὑπάγειν, 'to move on:' cf. *Il.* XXI. 68, ὑπέδραμε καὶ λάβε γούνων, 'rushed *forward* and clasped his knees:' Pind. *P.* IV. 360, εἰρεσία δ' ὑπεχώρησεν ...ἐκ παλαμᾶν, 'the rowing went *on* beneath their strokes.'

σκιᾷ τινί.] Tecmessa remained in the tent; the summons of Athene to Ajax (v. 89) was not for her ears; and from the wild words which she overheard Ajax speaking, she naturally inferred that he was raving to some phantom of his brain. The expression σκιά obviously supplies no argument for ἄποπτος (v. 15) meaning 'unseen.'

302 **λόγους ἀνέσπα.**] 'Began to blurt out speeches' to a phantom: lit., 'plucked forth' words,—jerked them out with abrupt, spasmodic vehemence,—a phrase denoting the wild, gusty incoherence of the vaunts made by Ajax: see vv. 91—116. Cf. Plato

τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολύν,
ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·
κἄπειτ' ἐπάξας αὖθις ἐς δόμους πάλιν
ἔμφρων μόλις πως ξὺν χρόνῳ καθίσταται,
καὶ πλῆρες ἄτης ὡς διοπτεύει στέγος,
παίσας κάρα 'θώϋξεν· ἐν δ' ἐρειπίοις
νεκρῶν ἐρειφθεὶς ἕζετ' ἀρνείου φόνου,
κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.
καὶ τὸν μὲν ἧστο πλεῖστον ἄφθογγος χρόνον·
ἔπειτ' ἐμοὶ τὰ δείν' ἐπηπείλησ' ἔπη,

Theaet. p. 180 A. ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι: Menander *frag.* Ῥαπιζομένης 7, πόθεν τούτους ἀνεσπάκασιν οὗτοι τοὺς λόγους;

303 **συντιθεὶς γέλων.**] '*Making* many a vaunt,' &c. Cf. Aesch. *Suppl.* 62, πενθεῖ νέοικτον οἶκτον...συντίθησι δὲ παιδὸς μόρον, where Hermann: "nove dictum videtur, ut sit '*addit*'—quod hic poterat ἐντίθησι." This seems better than to render,—'*inventing* matter for much triumph:' συντιθέναι γέλωτα would be a much harsher phrase than συντιθέναι λόγους.

γέλων.] An Attic form, used by the Tragedians only *metri causâ*. Cf. v. 382, γέλων'.

304 **ἐκτίσαιτο.**] Musgrave's ἐκτίσειτο was adopted by Elmsley. But, as Lobeck says, 'The ὕβρις of Ajax upon his imaginary foes began with their captivity. When he was speaking these words to Athene, most of his prisoners had already been despatched; all had suffered violent ill-usage.' The optative serves to remind that the boast was a figment. Cf. Madv. *Synt.* § 132.

ἰών.] Adding for the sake of giving stir and animation to the incident described: cf. Eur. *Bacch.* 344, οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών; Soph. *Phil.* 353, χὠ λόγος καλὸς προσῆν, εἰ τἀπὶ Τροίᾳ πέργαμ' αἱρήσοιμ' ἰών.

305 **ἐπάξας.**] ἐπί,—*back*. Cf. v. 437, τὸν αὐτὸν ἐς τόπον Τροίας ἐπελθών, 'having *followed* (my father) to the same Trojan ground.'

306 **μόλις πως.**] 'In painful wise.' Cf. *Il.* XIV. 104, μάλα πώς με καθίκεο, 'thou hast touched me in near sort:' *ib.* XII. 211, αἰεί πως, 'almost always.'

307 **ἄτης.**] 'His wild work.' Cf. v. 269, *note*.

308 **ἐρειπίοις...φόνου.**] νεκρῶν ἐρειπίοις ἀρνείου φόνου = τοῖς πεπτωκόσι νεκροῖς τῶν φονευθεισῶν ἀρνῶν. Both νεκρῶν and φόνου depend on ἐρειπίοις, but νεκρῶν more closely than φόνου. Cf. Plato *Phaedr.* p. 267 C, Πώλου μουσεῖα λόγων, 'the trope-treasures of Polus:' Aesch. *Cho.* 175, καρδίας κλυδώνιον χολῆς, 'the heart-surge of bitterness.'

310 **ὄνυξι...χερί.**] The dative of the immediate instrument, ὄνυξι, in apposition with a dative of the general instrument, χερί: cf. v. 231, χερί...συγκατακτὰς...ξίφεσιν: Eur. *Helen.* 373, ὄνυξι...γένυν ἔδευσε φονίαισι πλαγαῖς.

311 **καὶ τὸν μέν, κ. τ. λ.**] 'And first, for long while,' &c. The position of the article is singular. The thought in the writer's mind probably was, καὶ τὸν μὲν ἧστο ἄφθογγος τῶν χρόνων· τὸν δέ—for the *one* time—for the *other*. πλεῖστον came in as an afterthought.

312 **τὰ δεινά...ἔπη.**] '*Most* dreadful threats.' Cf. v. 650, ἐγὼ γάρ, ὃς τὰ δείν' ἐκαρτέρουν τότε, 'erst *so wondrous* firm:' Eur. *Phoen.* 180,

εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
κἀγώ, φίλοι, δείσασα τοὐξειργασμένον
ἔλεξα πᾶν ὅσονπερ ἐξηπιστάμην.
ὁ δ' εὐθὺς ἐξῴμωξεν οἰμωγὰς λυγράς,
ἃς οὔποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
τοιούσδ' ἀεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν·
ἀλλ' ἀψόφητος ὀξέων κωκυμάτων
ὑπεστέναζε ταῦρος ὣς βρυχώμενος.

ποῦ δ', ὃς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει, 'who menaces the city with *all horrors*:' Soph. *Trach.* 476, ὁ δεινὸς ἵμερος, '*most* strong love.' In such cases τὰ δεινά, etc. = 'those terrors which I remember so vividly.' The speaker communes aloud, as it were, with his own recollections, forgetting that they are not shared by the person whom he addresses.

313 **φανοίην.**] Attic fut. opt. for φανοῖμι. The Attic form of the fut. opt. is found only in verbs of which the characteristic letter is λ, μ, ν, or ρ: *e.g.* ἀγγελοίην, ἐροίην. For the tense, cf. v. 727, ἀρκέσοι: *Ant.* 414, κινῶν ἄνδρ' ἄνδρα... κακοῖσιν, εἴ τις. ἀφειδήσοι: *Phil.* 352, εἰ τἀπὶ Τροίᾳ Πέργαμ' αἱρήσοιμ' ἰών: *ib.* 376, εἰ τἀμὰ κεῖνος ὅπλ' ἀφαιρήσοιτό με. Porson (*ad Hec.* 842) condemns φανοίην, but without assigning grounds, and proposes φανείην.

ἐν τῷ πράγματος.] Cf. v. 102, ποῦ τύχης, *note*.

φίλοι.] As Hermann remarks, there is something piteous and appealing in 'φίλοι'—as if Tecmessa would deprecate blame for the incautious recital which had plunged Ajax in such grief.

τοὐξειργασμένον.] 'What he had *already* done.' A fresh outbreak might be provoked by refusal to comply with his request.

316 **ἐξηπιστάμην.**] Knew *certainly*. Cf. v. 295, καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας.

319 **πρὸς γάρ ... ἔχειν.**] ἀεὶ γάρ ποτε ἐξηγεῖτο τοιούσδε γόους ἔχειν (= εἶναι) πρὸς κακοῦ ἀνδρός, 'belonged to...' Schol. ὥσπερ γὰρ φαμέν, 'τὰ δίκαια ποιεῖν καλοῦ ἀνδρὸς ἔχει,' οὕτω καὶ τοῦτο. Cf. *O. T.* 709, μάθ' οὕνεκ' ἐστί σοι | βρότειον οὐδὲν μαντικῆς ἔχον τέχνης, 'learn that you have nothing in human affairs dependent on (lit., 'belonging to') the art of divination.' Her. VI. 19, τὸ ἐς Ἀργείους ἔχον, *quod attinet ad Argivos*.

βαρυψύχου.] 'Low-hearted'—spiritless. Plut. *de Tranquill.* p. 477 E. ἐν ὀδυρμοῖς καὶ βαρυθυμίαις καὶ μερίμναις: and so βαρυθυμεῖσθαι.

320 **ἐξηγεῖτο.**] 'He taught.' The word ἐξηγεῖσθαι, which implied authoritative exposition (as of the sacred law by its doctors), seems to suggest the submissive reverence with which Tecmessa received the utterances of her lord.

321 **ἀψόφητος ... κωκυμάτων.**] *O. C.* 677, ἀνήνεμος χειμώνων: *ib.* 786, κακῶν ἄνατος: Eur. *Phoen.* 324, ἄπεπλος φαρέων.—Madv. *Synt.* § 63. 1.

322 **βρυχώμενος.**] *Moaning.* Hes. *Theog.* 832, ταύρου ἐριβρυχέος. Triclinius adopted μυκώμενος. The word μυκᾶσθαι had a somewhat larger sense, and was applicable to the mere *lowing* of oxen; while βρυχᾶσθαι always implied an *angry* roar. Lobeck quotes Nonnus (Greek epic poet, circ. 500 A.D.) XXIX. 311, βρυχηδὸν ἐμυκήσαντο.—βριμώμενος

νῦν δ' ἐν τοιᾷδε κείμενος κακῇ τύχῃ
ἄσιτος ἁνήρ, ἄποτος, ἐν μέσοις βοτοῖς
σιδηροκμῆσιν ἥσυχος θακεῖ πεσών.
καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.
τοιαῦτα γάρ πως καὶ λέγει κὠδύρεται.
ἀλλ', ὦ φίλοι, τούτων γὰρ οὕνεκ' ἐστάλην,
ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
φίλων γὰρ οἱ τοιοίδε νικῶνται λόγοις.

ΧΟΡΟΣ

Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

has been conjectured, on the ground that βρυχώμενος ('roaring') does not agree with ὑπεστέναζε ('groaned *low*'). But the leading notion of βρυχώμενος is that of *deep*, *sullen* tones, contrasted with ὀξέα κωκύματα. The fretful impatience which βριμώμενος ('snorting') implies, would mar the intended contrast.

323 **τοιᾷδε.**] Emphatic:—such deep—such unprecedented adversity.

324 **ἄσιτος...ἄποτος.**] *Od.* IV. 788 (Penelope anxious concerning the fate of Telemachus), κεῖτ' ἄρ' ἄσιτος ἄπαστος ἐδητύος ἠδὲ ποτῆος.

βοτοῖς.] 'Kine,' generally. Cf. v. 145, *note*.

325 **σιδηροκμῆσιν.**] Aesch. *Cho.* 357, μετ' ἄλλων δουρικμῆτι λαῷ: *Suppl.* 661, ἀνδροκμὴς λοιγός.

326 **δῆλος ... ὡς δρασείων.**] Lysias *c. Eratosth.* p. 128. 27, δῆλοι ἔσεσθε ὡς ὀργιζόμενοι: Xen. *Anab.* I. 5. 9, δῆλος ἦν Κῦρος ὡς σπεύδων. In such cases ὡς is really redundant, and involves a confusion between two ways of speaking: (1) δῆλός ἐστι δράσων, (2) τοιαῦτα ποιεῖ ὡς δράσων (with the ostensible intention of...).

δρασείων.] Desideratives in σειω are formed from the future of the original verb; *e.g.* γελασείω, ὀψείω, πολεμησείω, τυψείω. (From these must be distinguished some verbs in -είω which are not desideratives, but merely epic forms, *e.g.* κείω, θαλπείω, οἰνοβαρείω, ὀκνείω, ῥιγείω.) Desideratives in -αω are formed from substantives, *e.g.* θανατάω, μαθητιάω, στρατηγιάω, φονάω, &c.

327 **τοιαῦτά πως.**] *Talia fere*: 'to such vague purpose are his words—his sobs.' Xen. *Cyr.* III. 3. 7, ἔλεξεν ὧδέ πως εἰς τὸ μέσον. Cf. v. 306, *note*.

328 **ἐστάλην.**] 'Such was my *errand*,'—*i.e.* her self-imposed errand.

330 **φίλων γάρ, κ.τ.λ.**] 'When a man like Ajax is in grief, he will listen to the comrades who have shared his toils, though he would not brook advice from a woman or from a stranger.' Cf. *Il.* XI. 791 (Nestor urging Patroclus to try if he can turn Achilles from his sullen anger), τίς δ' οἶδ' εἴ κεν οἱ σὺν δαίμονι θυμὸν ὀρίναις | παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.

331 **Τελεύταντος.**] v. 210, *note*.

332 **διαπεφοιβάσθαι.**] 'Has been demented' by his troubles. His frenzy has not proved to be a transient malady, followed by a restoration to mental health. He has been taken possession of thoroughly and permanently (διαπεφοίβασται) by an evil influence, which is directing his thoughts to some fresh act of violence. It is these *recent* symptoms

ΑΙΑΣ

ἰώ μοί μοι.

ΤΕΚΜΗΣΣΑ

τάχ', ὡς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
Αἴαντος οἵαν τήνδε θωΰσσει βοήν;

ΑΙΑΣ

ἰώ μοί μοι.

ΧΟΡΟΣ

ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

ΑΙΑΣ

ἰὼ παῖ παῖ.

ΤΕΚΜΗΣΣΑ

ὤμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

—the gloom and despair in which Ajax is plunged—that struck the Chorus in Tecmessa's recital. The details of his frenzy were already known to them (233—244). Beyond this, they knew only that it had been succeeded by mental distress (v. 275). But now the particulars of that distress confirm their worst fears. Without doubt 'the stroke of a god has fallen' (see v. 278).—διαπεφοιβάσθαι. From φοῖβος, 'bright,' 'pure,' come (1) φοιβάζω, to prophesy, (rarely, 'to inspire,') φοιβάς, a prophetess (Eur.): διαφοιβάζω, to inspire with madness: (2) φοιβάω, to cleanse (φοιβός, bright, pure): ἀφοίβαντος, uncleansed, Aesch. *Eum.* 228.

334 **μᾶλλον.**] Sc. διαπεφοιβασθήσεται.

337 **ἀνὴρ ἔοικεν...παρών.**] 'The man seems to be either mad, or vexed by the memories of madness, haunting him while he views its work:' lit., 'or vexed by his former frenzies, haunting him (ξυνοῦσι) while he is on the spot (παρών)—in the presence of his own wild work—surrounded by his slaughtered victims' (vv. 351—2). The force of παρών is to express more vividly the closeness of the conflict between Ajax and the thoughts with which he is wrestling, as it were, face to face. Compare v. 1131, τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών, i.e. 'you are here in person—bodily present—to enforce your veto:' v. 1156, ἀνὴρ ἐνουθέτει παρών, 'thus chid he the man to his face.'

340 **Εὐρύσακες.**] The first syllable of a dactyl in the third place must ordinarily be either the last syllable of a word, or a monosyllable; but the case of proper names is excepted. Eurysaces was called after the same 'sevenfold shield' from which his father Ajax took the title of σακεσφόρος: v. 576.

341 **ποῦ ποτ' εἶ;**] When Ajax returned to the tent in frenzy, Tecmessa had hastened to place the child out of his reach (v. 531), in the charge of attendants (v. 539). She is now terrified by the thought that Eurysaces may not have been removed to a safe distance.

342 **Τεῦκρον.**] The half-brother of Ajax, being the son of Telamon by Hesione, daughter of Laomedon (v. 1302). As Hesione had been the captive of Hercules, who gave her to Telamon, Teucer is tauntingly called by Agamemnon ὁ ἐκ τῆς αἰχμαλωτίδος (v. 1228), 'the son of the slave-woman.' The mother of Ajax was Eriboea (v. 569). Ajax wished to see Teucer, in order to commend the child Eurysaces to his care: cf. v. 562.

343 **λεηλατήσει.**] Teucer had gone on a foray among the uplands of the Mysian Olympus (v. 720); cf. v. 564, τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων. Thucydides (I. 11) says of the Greeks at Troy, 'Even after the arrival in the Troad they do not appear to have used the whole of their force, but to have engaged in tillage of the Chersonese and in forays (λῃστείαν), owing to dearth of supplies.'

344 **φρονεῖν ἔοικεν.**] Since he remembers the cause of Teucer's absence; and shews, by the words ἐγὼ δ' ἀπόλλυμαι, a consciousness of his own situation.

ἀνοίγετε.] 'Open, there!' Cf. Ter. *Adelph.* IV. 4. 26, *aperite, aliquis*: 'open, some one' (a person outside the door summoning the inmates): so Aesch. *Cho.* 862, ἀλλ' ἀνοίξατε. But as there is no one within but Ajax (too much excited to heed the summons), Tecmessa herself opens the door from the outside.

345 **αἰδῶ.**] His wild cries for Eurysaces and Teucer led Tecmessa to fear some rash purpose,—τί ποτε μενοινᾷ; The Chorus hope to restrain and calm him.

κἀπ' ἐμοὶ βλέψας.] 'E'en at the sight of me:' lit., 'e'en at me, on seeing me.' No example occurs of βλέπειν ἐπί τινι instead of πρός τινα or εἴς τινα.

347 **τὰ τοῦδε πράγη.**] 'The *deeds* of this man (the slaughtered cattle), and his own plight.'

The interior of the tent is displayed by the eccyclema. AJAX *is discovered amid the slaughtered cattle* [Schol. ἐνταῦθα ἐκκύκλημά τι γίγνεται. The *eccyclema* was a semicircular stage, equal in diameter to the doorway in the back-scene through which it was swung forward, and to which it was attached at one side by hinges. The ἐξώστρα was probably a similar contrivance for disclosing an *upper* chamber (ὑπερῷον). From v. 351 it appears certain that some stage-contrivance was employed to represent the havoc of which the tent had been the scene. Some attempt at indicating it would be essential to the effect of the tableau, and to the force of the opening lines.] Vv. 348—429. *Ai.* Alas, trusty

ΑΙΑΣ

Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεὶ
λεηλατήσει χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟΡΟΣ

ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἄν τιν' αἰδῶ κἀπ' ἐμοὶ βλέψας λάβοι.

ΤΕΚΜΗΣΣΑ

ἰδού, διοίγω· προσβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγη, καὐτὸς ὡς ἔχων κυρεῖ.

στροφὴ α΄.

ΑΙΑΣ

ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων,
μόνοι ἔτ' ἐμμένοντες ὀρθῷ νόμῳ,
ἴδεσθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
ἀμφίδρομον κυκλεῖται.

ΧΟΡΟΣ

οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
δηλοῖ δὲ τοὔργον ὡς ἀφροντίστως ἔχει.

followers, in you alone I have a refuge from my miseries: come all and slay me.—*Chor.* Hush, seek not to cure ill by ill.—*Ai.* See ye how the brave has been dishonoured—driven to rage against peaceful cattle?—*Te.* Ajax, my lord, speak not thus!—*Ai.* Wretch that I am, who let villains escape, but fell on horned kine and goodly flocks! Ah, son of Laertes, I warrant thou dost triumph.—*Chor.* As the god wills, each or triumphs or mourns.—*Ai.* O Zeus, grant me to be avenged, and die! O thou darkness, my sole light, take me to dwell with thee: the daughter of Zeus, the strong goddess, torments me to the death. Paths by the waves and all old haunts around Troy, no more shall ye know Ajax,—once (for I will vaunt) first of the Greeks,—now prostrate in dishonour.

348—429. This passage falls into 3 pairs of strophe and antistrophe. In each, the lyrics belong to Ajax (μέλη ἀπὸ σκηνῆς, 'from the stage,' *i. e.* given by an actor,—as opposed to χορικὰ μέλη from the orchestra); Tecmessa, or the Chorus, replying in trimeters. The regular Commos, on the other hand, was a dialogue wholly lyrical: see v. 221, *note.*

348—355. Lyric metres of the first strophe:—

Vv. 348, 9. ἰὼ *extra metrum.*
φῐλοῐ ναῠβᾱτᾱι | μŏνοῐ ἐμῶν φῐλων | : dochmiac dimeter. (The πούς δόχμιος was properly an antispast with a long syllable added, ‿——‿—: but admitted several varieties.)

V. 350. μŏνοῐ ἔτ ἐμμĕνοντ|ĕς ὀρθῳ νόμῳ | : the same.

V. 351. ἴδεσθέ, κ.τ.λ. iambic tetrameter.

V. 352. ἀμφῐδρŏμον | κῠκλεῖται | : choriambus: bacchius.

350 ὀρθῷ νόμῳ.] 'The law of honesty,'—the upright rule of loyalty to friends.

ἴδεσθέ μ' οἷον, κ.τ.λ.] *i. e.* ἴδεσθέ με, οἷον κῦμα κυκλεῖταί με. Aesch. *P. V.* 92, ἴδεσθέ μ', οἷα...πάσχω.

φοινίας ὑπὸ ζαλης.] 'Under stress of the deadly storm.'—ζάλη, the tempestuous madness which has burst upon him like a storm;—κῦμα,—the blood shed under its influence, which has flowed around him and hemmed him in, leaving no escape but by death.—For ζάλη, cf. Pind. *O.* XII. 15, οἱ δ' ἀνίαραις ἀντικύρσαντες ζάλαις | ἐσλὸν βαθὺ πήματος πεδάμειψαν.—φοινίας, 'deadly,' as in *O. T.* 24, πόλις σαλεύει κἀνακουφίσαι κάρα | βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου, 'the deadly surge,' *i. e.* the overwhelming pestilence.

354 ἔοικας.] σύ, Τέκμησσα.

355 δηλοῖ δέ, κ.τ.λ.] 'The fact proves that a wild hand was here:' lit., 'that it' (τὸ ἔργον) '*is a case of* madness,' (ἀφροντίστως ἔχει,) *was*

ΑΙΑΣ

ἰὼ γένος ναΐας ἀρωγὸν τέχνας,
ὃς ἅλιον ἔβας ἑλίσσων πλάταν,
σέ τοι σέ τοι μόνον δέδορκα πημονῶν ἔτ' ἄρκος ὄντ'·
ἀλλά με συνδάϊξον.

ΧΟΡΟΣ

εὔφημα φώνει· μὴ κακὸν κακῷ διδοὺς
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

done in madness.—There are two objections to making Ajax the subject to ἔχει: (1) ἀφρόντιστος is the epithet of the deed rather than of the doer: (2) Ajax is now sane; ἀνὴρ φρονεῖν ἔοικεν, v. 344.

τοὔργον.] *Res ipsa*,—as opposed to Tecmessa's μαρτυρία. Cf. Eur. *Phoen.* 501, νῦν δ' οὔθ' ὅμοιον οὐδὲν οὔτ' ἴσον βροτοῖς | πλὴν ὀνομάσαι (Pors. ὀνόμασιν). τὸ δ' ἔργον οὐκ ἔστιν τόδε.

356 γένος...ἀρωγόν.] 'Ye mates staunch in seacraft.' Cf. v. 201, ναὸς ἀρωγοὶ τῆς Αἴαντος: (*rei nauticae administri*:) Aesch. *Pers.* 380, πᾶς ἀνὴρ κώπης ἄναξ | ἐς ναῦν ἐχώρει πᾶς θ' ὅπλων ἐπιστάτης.

357 γένος...ὅς.] Cf. v. 235, ποίμναν...ὤν, and *note.*

ὃς ἅλιον ἔβας.] The metre (v. 350 μŏνοῐ ἔτ ἐμ μĕνοντ |) requires either ὃς ἅλῐον | ἔβας; or ἅλῐον ὃς ἐπέβας, the reading adopted by Hermann, Lobeck, Schneidewin, Wunder, etc.—ἐπέβας would mean *conscendisti navem.*

πλάταν.] *Palmulam remi*, the oar-*blade*,—hence especially ἐναλία, ἁλία: *O. C.* 716: Eur. *Hec.* 39, &c.

360 ἔτ' ἄρκος ὄντ'.] The word ἄρκος (τό) is used by Alcaeus, *frag.* 15. 4 (Bergk) κνάμιδες, ἄρκος ἰσχύρω βέλεος.—Two other readings deserve remark: (1) πημονᾶν ἐπαρκέσοντ', Wunder, Schneidewin. (2) ποιμένων ἐπαρκέσοντ.' Schol., μόνον τῶν ἐμὲ ποιμαινόντων ἐπαρκέσοντα. But Lobeck renders—'the destined helper *of thy shepherd*'—ποιμένων meaning Αἴαντος, and ἐπαρκέσοντα standing for βοηθὸν ἐσόμενον, on the analogy of οἱ προσήκοντές τινος, ἡ τεκοῦσά τινος, etc. As Hermann, however, observes, the omission of the article makes an important difference; and Lobeck allows that he can produce no instance exactly analogous.

361 ἀλλά.] 'Come.' Pind. *O.* VI. 38, ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων.

362 κακὸν κακῷ...ἄκος.] Seek not death as a remedy for misfortune—thereby bequeathing aggravated misfortune to your survivors. Cf. Her. III. 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ, ('do not avenge your mother's death by renouncing a throne').

363 τὸ πῆμα τῆς ἄτης.] 'The bitterness of the doom.' *Od.* III. 152, ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο: Soph. *Phil.* 765, τὸ πῆμα τοῦτο τῆς νόσου.

364—374. Lyric metres of the second strophe:—

V. 364. ŏρᾱς τōν θρᾰσῡν | τŏν εῡκᾱρδῐŏν | : dochmiac dimeter: see note at v. 348 on metre of vv. 348—9.

V. 365. τŏν ēν δᾱῐοῖς | ᾰτρēστōν μᾰχαῖς | : the same.

V. 366. ἔν ᾰφŏβοις μĕ θηρσ|ῐ δεῑνōν χĕρᾰς | : the same.

V. 372. ὦ | δῡσμŏρŏs | ōs χĕρῐ μēν || μĕθῆκ ᾰ τοῦς | ᾰλᾱστ|ŏρας | : dactylic dimeter hypercatal., with anacrūsis (*note* at v. 172 on metre of v. 175): iambic dimeter.

V. 374, 5. ēν δ ἑλῐκēσσ|ῐ βοῦσ|ῐ καῖ | κλῐτοῖς | πĕσῶν || αἰπŏλῐοῖς | : cho-

στροφὴ β΄.

ΑΙΑΣ

ὁρᾶς τὸν θρασύν, τὸν εὐκάρδιον,
τὸν ἐν δαΐοις ἄτρεστον μάχαις,
ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;
ὤμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

ΤΕΚΜΗΣΣΑ

μή, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.

ΑΙΑΣ

οὐκ ἐκτός; οὐκ ἄψορρον ἐκνεμεῖ πόδα;
αἰαῖ αἰαῖ.

ΤΕΚΜΗΣΣΑ

ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὖ.

ΑΙΑΣ

ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας,

riambus: iambic dimeter: choriambus.

V. 376. ἐρεμν|ὸν αἷμ|ἔδευσ|α|: iambic dimeter catal.

364 θρασύν....εὐκάρδιον....ἄτρεστον.] 'Bold' in going to meet danger; 'stout-hearted' when it looms near; 'intrepid' in its presence.

366 ἐν.] Cf. v. 43, ἐν ὑμῖν, note; vv. 1092, 1315.

ἀφόβοις θηρσί.] 'Unsuspecting' ('peaceful') 'cattle.' Others understand ἄφοβοι θῆρες to mean, 'wild beasts which are not formidable,'—a sort of oxymoron,—'wild beasts that are not wild or fierce'—*innocent beasts*. A lion might of course be called θήρ as opposed to a sheep. But any animal might be called θήρ as opposed to a human being. See Aesch. *Eum.* 69, αἷς οὐ μίγνυται | θεῶν τις, οὐκ ἄνθρωπος, οὐδὲ θήρ ποτε: Soph. *frag.* 678, ἐν θηρσίν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω. The contrast in question here is not between wild beasts and tame, but between brutes and men. Cf. v. 64, ὡς ἀνδρας, οὐχ ὡς εὔκερων ἄγραν ἔχων; and v. 300.

367 ὑβρίσθην.] 'How then have I been disgraced!' Cf. v. 217, note.

369 οὐκ ἐκτός; οὐκ κ.τ.λ.] In the corresponding verse of the antistrophe (384), the MSS. have ἴδοιμί νιν, καίπερ, κ.τ.λ. corrected by Dindorf to ἴδοιμι μήν νιν, καίπερ, κ.τ.λ. Schneidewin, reading ἴδοιμί νιν there, has οὐκ ἐκτὸς ἄψορρον ἐκνεμεῖ πόδα here.

ἄψορρον.] Adverb. Cf. *Trach.* 902, ὅπως ἄψορρον ἀντῴη πατρί.

ἐκνεμεῖ ποδα.] Lit., 'guide your foot out of the way!' ἐκνέμεσθαι would naturally mean, 'to pasture upon (each) to the full'—*depasci*: but is used here in that sense of 'guiding' (away), which is proper to the active νέμειν. Cf. Pind. *N.* VI. 15, ἐν ἴχνεσιν...ἐὸν πόδα νέμων. For the poetical middle form, cf. *O. C.* 244, προσορᾶσθαι: *El.* 1059, ἐσορᾶσθαι: *ib.* 892, κατιδέσθαι: Aesch. *P. V.* 43, θρηνεῖσθαι: *Pers.* 62, στένεσθαι: *Eum.* 357, αἰδεῖσθαι: *ib.* 339, σπεύδεσθαι: etc.

372 ὦ.] ὦ. like our *Oh!*—is an exclamation expressing surprise or joy or pain: ὦ, a mere sign of the vocative, less emphatic than *Oh!*; also in the phrase ὦ πρὸς θεῶν, in questions or with the imperative.

ἐν δ' ἑλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις
ἐρεμνὸν αἷμ' ἔδευσα.

ΧΟΡΟΣ

τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.

ΑΙΑΣ

ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ

δύσμορος, ὃς...] *Miser*, qui *omiserim*. ὅς sometimes = ὅστις, just as *qui* with *indic.* sometimes occurs where we should have expected *qui* with *conjunctive*: Xen. *Mem.* III. 5, 15 (when will Athenians, like Spartans,) ἢ πρεσβυτέρους αἰδέσονται—οἳ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων—ἢ σωμασκήσουσιν οὕτως, οἳ οὐ μόνον εὐεξίας αὐτοὶ ἀμελοῦσιν, ἀλλά, κ.τ.λ.: Cic. *Phil.* IV. 5, *Virtus est una altissimis defixa radicibus*, quae *nunquam ulla vi labefactari* potest, *nunquam demoveri loco*.

χερὶ μέν.] The μέν at first sight appears misplaced. We should have expected—τοὺς μὲν ἀλάστορας χερὶ μεθῆκα, τοῖς δὲ βουσὶν ἐνέπεσον. But the first thought in the speaker's mind perhaps was—τοὺς ἀλάστορας χερὶ μὲν μεθῆκα, ποιμνῶν δὲ διαφθορᾷ ἐζημίωσα: 'let off the Greeks in respect of *personal* chastisement, and merely damaged them in *property*.' He first intended to contrast two modes of punishing the Greeks, but is led on to contrast vengeance on men with violence against cattle.

375 κλυτοῖς.] 'Goodly:' *Od.* IX. 308, κλυτὰ μῆλα. The epithet is not ironical. Like εὔκερως in v. 64, it serves two purposes—to emphasize the insensate character of an outrage upon valuable property—and to suggest sympathy for the fate of fine animals.

376 ἔδευσα.] Cf. Pind. *N.* X. 141, τέγγων δάκρυα: Eur. *I. T.* 160, μέλλω κρατῆρα....ὑδραίνειν....πηγάς τε: Lycophron v. 1185, ῥαίνει χοάς: Liv. V. 16, *aquam Albanam...emissam per agros* rigabis.

377 ἐπ' ἐξειργασμένοις.] (Why grieve) 'when the deed is past recall?' Aesch. *Ag.* 1350, ἕστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις. ἐπί here does not mean '*after* all is done,' 'but *with* all done,'—denoting a present condition of the action ἀλγοίης ἄν. See Mr Paley's note to Aesch. *Pers.* 527, where he quotes Soph. *Ant.* 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, (you shall not do so) '*with* my words unsaid:' Eur. *Ion* 228, ἐπὶ δ' ἀσφάκτοις | μήλοισι....μὴ πάριτε—'enter not *with* the victims unslain.'

378 οὐ γὰρ γένοιτ' ἄν...ἔχειν.] A mixed construction compounded of (1) οὐκ ἂν γένοιτο, ὅπως ταῦτα οὐχ ὧδε ἕξει: like *O. T.* 1058, οὐκ ἂν γένοιτο τοῦθ' ὅπως...οὐ φανῶ τοὐμὸν γένος: (2) οὐκ ἂν γένοιτο, ταῦτα οὐχ ὧδε (ἄλλως) ἔχειν.—Cf. *O. C.* 385, ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς | ὤραν τιν' ἕξειν;

379 πάνθ' ὁρῶν.] 'All-observing.'—ever on the alert 'to snatch an occasion against his foes' (v. 2).—Morstadt (followed by Schneidewin) πάντα δρῶν, *i. e.* πανοῦργος.

ἁπάντων τε.] ἁπάντων τε...κακοπινέστατόν τε.—Elmsley contended that Greek idiom requires either πᾶν θ' ὁρῶν...ἁπάντων τε: or πάνθ' ὁρῶν ...ἁπάντων δέ. But πᾶν ὁρῶν would naturally mean 'looking at *any*thing'—not 'all-seeing.' And though δέ was often used with a word repeated, (κινεῖ κραδίην, κινεῖ δὲ χολήν, Eur. *Med.* 99,) it would be difficult to shew that it was indispensable in such cases.

κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΧΟΡΟΣ

ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κὠδύρεται.

ΑΙΑΣ

ἴδοιμι μήν νιν, καίπερ ὧδ' ἀτώμενος.
ἰώ μοι μοι.

ΧΟΡΟΣ

μηδὲν μέγ' εἴπῃς. οὐχ ὁρᾷς ἵν' εἶ κακοῦ;

ΑΙΑΣ

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἱμυλώτατον,

380 **Λαρτίου.**] V. 1, *note.*

381 **ἄλημα.**] 'Knave.' Cf. v. 103, *κίναδος.* *Ant.* 320, *οἴμ' ὡς ἄλημα* (alii *λάλημα*) *δῆλον ἐκπεφυκὸς εἶ.* As *ἄλημα* from *ἀλέω* 'to grind' corn, so *παιπάλημα* from *παιπάλη* (*πάλλω*), 'fine meal'—the notion of *finesse* underlying both words. Aeschin. *de Fals. Legat.* p. 33. 24, *ὅ, τι μὲν οὖν ἦν ποθ' ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλημα ἢ τὸ παλίμβολον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ᾔδειν πρότερον*: "I never knew before what 'knave,' or 'shuffler,' or 'weathercock,' or any such terms meant."

382 **ἦ που.**] "I warrant.' *Trach.* 846, *ἦ που ὀλοὰ στένει*: *Phil.* 1130, *ἦ που ἐλεινὸν ὁρᾷς.*

πολὺν γέλωτα...ἄγεις.] 'Laughest loud and *long*'—*ἄγεις* implying *sustained* triumph. Cf. Eur. *Or.* 182 (Electra to the Chorus) *κτύπον ἠγάγετ'· οὐχὶ σῖγα...;* &c.—Lit., 'you have *kept up* a noise' (she had once before enjoined silence, v. 170).

γέλωθ'.] Suidas and one MS. *γέλων.* But the 'Attic' form was used by the Tragedians only when metre compelled: cf. v. 303.

383 **ξὺν τῷ θεῷ.**] *ξύν τοι θεῷ* has been conjectured, since the usual phrase is *ξὺν θεῷ, ξὺν θεοῖς.* On the other hand, *ὁ θεός* is sometimes used where no particular god is meant, but merely 'the god, whatever his name, who is always influencing a man's destiny at any given moment'; *e. g.* Eur. *Herm.* 711, *ὦ θύγατερ, ὁ θεὸς ὥς ἔφυ τι ποικίλον | καὶ δυστέκμαρτον.*

384 **ἴδοιμι μήν νιν.**] The MSS. give simply *ἴδοιμί νιν*: and in the strophe (v. 369) some editors omit the second *οὐκ*: see v. 369, *note.*—Hermann, *ἴδοιμί νιν νῦν*: Triclinius, *δή νῦν*: Dindorf (1832) *ἴδοιμ', ἴδοιμι.* Either *μήν* ('*yet*') or *μέν* suits the context better than *νῦν* or *δή.*

καίπερ ὧδ' ἀτώμενος.] Shattered as I am—(and I do not dispute that this is the will of the gods)—let me but have a chance of revenge.

386 **μηδὲν μέγ' εἴπῃς.** *Od.* XXII. 287, *μή ποτε πάμπαν | εἴκων ἀφραδίῃς μέγα εἰπεῖν, ἀλλὰ θεοῖσι | μῦθον ἐπιτρέψαι*: Theocr. x. 20, *μηδὲν μέγα μυθεῦ*: Plato *Phaedo* p. 95 B, *μὴ μέγα λέγε,* (referring to the words *σύ μοι δοκεῖς ἐξευρήσειν*) *μή τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον*: 'say nothing presumptuous, lest some malign influence render our discussion futile:' Soph. *El.* 830, *μηδὲν μέγ' ἀΰσῃς*: Virg. *Aen.* x. 547, *Dixerat ille aliquid magnum.*

ἵν' εἶ κακοῦ.] Cf. v. 102, *ποῦ τύχης, note.*

387 **προγόνων προπάτωρ.**] Telamon, father of Ajax, was the son of

ἐχθρὸν ἄλημα, τούς τε δισσάρχας ὀλέσσας βασιλῆς,
τέλος θάνοιμι καὐτός.

ΤΕΚΜΗΣΣΑ

ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἀμοὶ θανεῖν
εὔχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

στροφὴ γ'.

ΑΙΑΣ

ἰὼ σκότος, ἐμὸν φάος,
ἔρεβος ὦ φαεννότατον, ὡς ἐμοί,

Aeacus and Endeïs. Aeacus was the son of Zeus and Aegina. Cf. Alcaeus *frag.* 48 (Bergk *Poet. Lyr.* p. 718), *Κρονίδα βασίληος γένος Αἴαν.*—Cf. *Ant.* 937, *ὦ γῆς Θήβης ἄστυ πατρῷον | καὶ θεοὶ προγενεῖς* (Ares and Aphrodite, the parents of Harmonia, wife of Cadmus).

πῶς ἄν.] *utinam.* Cf. *O. C.* 1099, *ὦ πάτερ, πάτερ, | τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν | δοίη*; *Phil.* 794, *πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον*;

390 **δισσάρχας.**] Cf. v. 251, *δικρατεῖς.* These epithets ought in strictness to mean 'diversely ruling,' but *δισσάρχαι βασιλεῖς* is used merely in the sense of *δισσοὶ βασιλεῖς.*—Cf. *O. C.* 1055, *διστόλους ἀδελφάς,* not—'sisters diversely journeying,' but 'two sisters journeying (together):' Eur. *Phoen.* 683, *διώνυμοι θεαί, Περσέφασσα καὶ φίλη Δαμάτηρ θεά,* where the meaning is not—'two goddesses with contrasting names,' but simply, 'two goddesses, each of whom is invoked.' Similarly in *O. C.* 718, *ἑκατόμποδες Νηρῄδες,* not 'the centipede Nereids,' but 'the feet of a hundred Nereids.'

391 **ὀλέσσας...θάνοιμι.**] Aesch. *Cho.* 430, *ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν.*

394—411. Lyric metres of the third strophe:—

V. 394. *ἰὼ* (*extra metrum*).
σκότος ἐμὸν φάος |: dochmiac monometer: see *note* at v. 348 on metre of vv. 348, 9.

V. 395. *ἔρεβος ὦ φαενν|ότατον ὡς ἐμοί* |: dochmiac dimeter.

V. 396. *ἕλεσθ|ἕλεσθ|| ἕ μοικήτορα* |: iambic monometer: dochmius.

Vv. 397, 8. *ἕλεσθ|ἕ μοῦτ|ε γὰρ|| θεῶν γένος οὔθ | ἀμερίων* |: iambic tripodia: choriambic dimeter.

Vv. 399, 400. *ἔτ ἄξ|ιος | βλέπειν | τίν εἰς | ὀνᾶσ|ιν ἀνθρ|ώπων* |: iambic trimeter, followed by a trochee: 'qui in fine trimetri additus est pes, numero videtur *trochaeus semantus* esse,' (Herm. *Oed. Tyr.* 1328)—*i. e.* *σημαντός,* 'marked,' 'emphatic.'

Vv. 401, 2. *ἀλλά | μά Δι|ος* |: trochaic monometer hypercatal.
ἀλκι|μά θε|ος |: the same.
ὀλέθρι | αἰκίζει |: tribrach and molossus, forming a dochmiac metre. (In the antistr. v. 420, a dactyl, *εὔφρονες,* replaces the tribrach).

V. 403. *ποῖ τις | οὖν φύγ|η* |: trochaic monometer hypercatal.

V. 404. The same.

V. 405. *εἰ τά | μὲν φθίν|ει φίλ|οι τοῖσ|ιν δ* |: trochaic monometer: trochaic penthemimer.

V. 406. *ὁμοῦ | πέλει* |, *κ.τ.λ.* Iambic trimeter.

Vv. 407, 8. *πᾶς δὲ | στρατὸς|| δίπαλτ|ος ἄν | με* |: iambic dimeter hypercatal.

V. 409 *χειρί φον|εύοι*: dactyl and spondee (*'Αδώνιον μέτρον*).

395 **ἔρεβος.**] 'Nether darkness.'

ἕλεσθ' ἕλεσθέ μ' οἰκήτορα,
ἕλεσθέ μ'· οὔτε γὰρ θεῶν γένος οὔθ' ἁμερίων
ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
ἀλλά μ' ἁ Διὸς
ἀλκίμα θεὸς
ὀλέθρι' αἰκίζει·
ποῖ τις οὖν φύγῃ;
ποῖ μολὼν μενῶ;
εἰ τὰ μὲν φθίνει, φίλοι, τίσις δ'

In the *Iliad* and *Odyssey* Ἔρεβος is a general term for the nether gloom,—but distinguishable from δόμος Ἀΐδος, the actual abode of the dead: (*Il.* VIII. 367, εὖτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν | ἐξ Ἐρέβευς ἄξοντα κύνα):—while Τάρταρος is a lower abyss, τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης, *Il.* VIII. 16.—Later poets used the word in a general sense, *e. g.* ἔρεβος ὕφαλον, the darkness of the deep, *Ant.* 589.

ὡς ἐμοί.] *quo in loco res meae sunt.*—*O. C.* 20, μακρὰν γάρ, ὡς γέροντι, προὐστάλης ὁδόν: Cic. *Brut.* 10. 41, *Themistocles, ut apud nos, perantiquus*.

396 οἰκήτορα. Cf. v. 517.

399 οὔτε γάρ...ἀνθρώπων.] Οὔτε γὰρ ἄξιός (εἰμι) βλέπειν οὔτε (εἰς) θεῶν γένος οὔτε εἰς ὄνασίν τινα ἁμερίων ἀνθρώπων. For the place of the preposition, which governs γένος as well as ὄνασιν, cf. *Ant.* 1176, πότερα πατρῴας ἢ πρὸς οἰκείας χερός; Eur. *Her.* 755, μέλλω τᾶς πατρῴτιδος γᾶς, | μέλλω περὶ τῶν δόμων | ...κίνδυνον τεμεῖν.—Hermann places a comma at βλέπειν, taking it as governing γένος, and making τιν' εἰς ὄνασιν ἀνθρώπων a separate clause. But ἁμερίων surely agrees with ἀνθρώπων: cf. *Ant.* 790, ἁμερίων ἐπ' ἀνθρώπων.—For the form of the sentence, Schneidewin compares Liv. XXII. 14, *inopius nos quam deorum invocantium opem*.

401 ἀλλά μ' ἁ Διός.] Recalling the encouragement which Athene had given him in his onslaught, and for which he had expressed so much gratitude (vv. 92, 117), he now sees that this visitation is from her: cf. v. 451.

ἁ Διός.] Cf. v. 172, *note*.

403 φύγῃ.] Conjunct. deliberative,—usu. aorist, as here: Eur. *Hec.* 1057, πᾷ βῶ, πᾷ στῶ, πᾷ κέλσω; sometimes present, as *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; aorist and present combined, Luc. *Ion* 758, εἴπωμεν ἢ σιγῶμεν;

404 μολών.] *O. C.* 1747, αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ; *El.* 812, νῦν δὲ ποῖ με χρὴ μολεῖν; Virg. *Georg.* IV. 504, *Quid faceret? quo se rapta bis coniuge ferret?*

405 εἰ τὰ μέν...φονεύοι.] 'For the old things (τὰ μέν—my former name and fame) fade, my friends,—and therewith comes retribution (*i. e.* I have not only lost my old prestige, but at the same time incurred the vengeance of the Greeks); and I am the dupe of shadowy conquests (his visionary triumphs over his enemies),—and all the host is ready to slay me with both arms.' Dindorf's text, thus rendered, falls into parallel clauses:—τὰ μὲν φθίνει ('my old honours perish') answers to μώραις ἄγραις προσκείμεθα:—τίσις πέλει ('vengeance is at hand') answers to στρατὸς ἄν με φονεύοι.—Among the other readings, three may be noticed: (1) Brunck, Lobeck, Schneidewin, Wunder, instead of τίσις δ' ὁμοῦ πέλει, read τοῖσδ' ὁμοῦ πέλας, *i.e.* '(my honours perish) along with these creatures near me' (the

ὁμοῦ πέλει, μώραις δ' ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἄν με
χειρὶ φονεύοι.

ΤΕΚΜΗΣΣΑ

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ

ἰὼ πόροι ἁλίρροθοι
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολύν με δαρόν τε δὴ

slain cattle). But τοῖσδ' leaves a syllable wanting, since εἰ τὰ μὲν φθίν | εἰ φίλοι τίσις δ | corresponds to v. 423, ἐξερέω μέγ | οἷον οὔτινα |. Hermann's τοιοῖσδ' is on this ground preferable to τοῖσδ'.—(2) Ahrens, τοῖς δόμου πέλας,—*i. e.* τοῖς ἐγγύτατα γένους, τοῖς συγγόνοις: '(old honours are perishing) for the members of my house.'—(3) Thiersch: τοῖς δ' ὁμοῦ γέλως (for πέλας) μώραις γ' ἄγραις προσκείμεθα,—'while to them (my enemies) I am a mark for scorn through my folly,' &c.

406 προσκείμεθα.] Her. III. 34, τῇ δὲ φιλοινίῃ σέ φασι πλεόνως προσκέεσθαι. The word was sometimes used, like ἔγκειμαι, of an engrossing trouble: *e. g. El.* 1040, ᾧ σὺ πρόσκεισαι κακῷ. Cf. Eur. *Helen.* 269, ξυμφοραῖς ἐγκείμεθα, *incumbimus* (i.e. *versamur in*) *malis*.

408 δίπαλτος.] 'With the force of both arms'—with all their might and main. Cf. Eur. *I. T.* 323, ὡς δ' εἴδομεν δίπαλτα πολεμίων ξίφη, *i. e. two-handed* swords. Others render—'hurling each two spears,' and understand a direct allusion to the Homeric custom of carrying a second spear (ἔχων δύο δοῦρε, *Od.* I. 256). But the words χειρὶ φονεύοι rather suggest the notion of death dealt at close quarters; and δίπαλτος expresses that the strength of both arms is put into the blow.—Cf. Aesch. *Theb.* 985, τριπάλτα πήματα, 'woes hurled on us with triple force.' For the *active* sense of δίπαλτος, cf. *Ag.* 115, χερὸς ἐκ δοριπάλτου.

410 ἄνδρα χρήσιμον.] 'A good man and true.' The epithet χρήσιμον, weak at first sight, is in fact most appropriate to the context. 'How piteous to hear a man who never yet flinched at his post invoking death to release him—a good soldier apprehending death from the comrades with whom he has served!' Cf. v. 963 (Tecmessa anticipating how the Greeks will miss Ajax), ἴσως τοι,... θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.—χρήσιμος, χρηστός, beyond their immediate sense of 'serviceable,' involved the notion of genuine worth and nobleness: cf. Eur. *Phoen.* 1741, τὸ χρήσιμον φρενῶν...εὐκλεᾶ με θήσει. On the other hand ἀχρεῖος ἀνὴρ (Hes. *Opp.* 295) is opposed to ἐσθλός.

411 φωνεῖν.] Xen. *Cyr.* II. 2. 3, τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! Soph. *Phil.* 234, φεῦ, τὸ καὶ λαβεῖν | πρόσφθεγμα τοιοῦδ' ἀνδρός...!—Madv. *Synt.* § 168 *a* 3.

412 πόροι ἁλίρροθοι.] 'Paths by the wild waves'—not *over* them, as in Aesch. *Pers.* 369, ἔκπλους φυλάσσειν καὶ πόρους ἁλιρρόθους.

414 δαρόν τε δή.] 'And very weary.' Plaut. *Mil.* II. 6. 28 (*supplicium*) *longum diutinumque a mane ad vesperum*.—For δή, cf. *Il.* XIX. 85, πολλάκι δή, '*full* oft:' *ib.* VII. 94, ὀψὲ δὲ δή, '*quite* late:' Plato

κατεῖχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκέτι μ', οὐκ
ἔτ' ἀμπνοὰς ἔχοντα· τοῦτό τις φρονῶν ἴστω.
ὦ Σκαμάνδριοι
γείτονες ῥοαί,
εὔφρονες Ἀργείοις,
οὐκέτ' ἄνδρα μὴ
τόνδ' ἴδητ', ἔπος
ἐξερέω μέγ', οἷον οὔτινα
Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ
Ἑλλανίδος· τανῦν δ' ἄτιμος
ὧδε πρόκειμαι.

ΧΟΡΟΣ

οὔτοι σ' ἀπείργειν οὐδ' ὅπως ἐῶ λέγειν

Rep. p. 338 B. *αὐτίκα δὴ μάλα*, 'on the very spot.'

415 **οὐκέτι με.**] Sc. *καθέξετε*.

417 **φρονῶν.**] Hor. *Sat.* I. 5. 44, *Nil ego contulerim iucundo sanus amico.*

420 **εὔφρονες Ἀργείοις.**] 'Kindly to the Greeks'—as having so long refreshed their thirsty toils, and kept the plains green and cool around them. Cf. v. 862 (where Ajax is saying farewell to the landscape around him),—*κρῆναί τε ποταμοί θ' οἵδε...χαίρετ', ὦ τροφῆς ἐμοί*, 'Farewell, nourishers of my life.'—Two other meanings have been put on the phrase:—(1) 'Kindly to the Greeks my enemies, and therefore hostile to me,'—the fatal onslaught on the herds having been made on the plain of the Scamander. But this circumstance would have been a slender reason for quarrelling with the river itself, or assuming it to be the confederate of the Atreidae.—(2) 'No more, the allies of the Greeks, will ye see me'—*i.e.* 'you will no more see me victorious beside your favouring stream'—victorious by your favour. For this sense the comma at Ἀργείοις should be removed; but the explanation appears farfetched.

424 **ἔπος ἐξερέω μέγα.**] The boast recalls that of Achilles, *Il.* XVIII. 104, *ἀλλ' ἧμαι παρὰ νηυσίν, ἐτώσιον ἄχθος ἀρούρης, | τοῖος ἐὼν οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων | ἐν πολέμῳ.* But the apologetic phrase—*ἔπος ἐξερέω μέγα*—which modifies the boast of Ajax, shews that the chastening discipline of Athene has already begun to tell.

427 **πρόκειμαι.**] Lie prostrate. Cf. vv. 323–5: 1059, *θανόντες ἂν προὐκείμεθ' αἴσχιστῳ μόρῳ.*

428 **ουτοι...οὐδέ.**] Dindorf and Elmsley, *οὐδέ*. Hermann, Lobeck, and most other editors *οὔτε*, with the MSS. Elmsley (*Edin. Review* vol. 18 p. 492) maintained that *οὐδέ*, not *οὔτε*, always follows *οὔτοι*. Now, *οὐ...οὐδέ*,—*not...no, nor*—are properly used where the second clause is emphasized as stronger than the first, *e.g.* Eur. *H. F.* 316, *οὔτοι τὸ δειλὸν, οὐδὲ τοῦ βίου πόθος*,—'not cowardice, no, nor desire of life:' *Her.* 64, *οὔτοι βίᾳ γέ μ' οὐδὲ τούσδ' ἄξεις λαβών*—'you shall not take me, nor these *either*.' But where two clauses are strictly on a par as regards emphasis, then *οὔτε...οὔτε* is used: and for this, in poetry, *οὐ* (or *οὔτοι*)...*οὔτε* is sometimes found: *e.g.* *Od.* IV. 566, *οὐ νιφετὸς οὔτ' ἂρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος.*

ἔχω κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ

αἰαῖ· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον
τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δὶς αἰάζειν ἐμοὶ
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς

430—524. *Aj.* Who could have foreseen that my name, formed from the accents of woe, was to be matched with a fate so woful? Well may I repeat twice and three times these mournful syllables; I, whose father from this land of Troy brought away the first meed of valour; but I his son, having wrought on the same field deeds not less, thus perish dishonoured by the Greeks. Had Achilles lived, his own lips would have adjudged the arms to none but me: but the Atreidae have juggled them into the hands of a villain. And bitterly should they have rued it, if sight and mind had not played me false,—if I had not been foiled and maddened by the stern-eyed, unconquered goddess. And now what am I to do? return crestfallen to my father's presence? rush alone to meet death among the Trojans? No, it rests for me to prove that at least in spirit I am a hero. One of two things the brave man seeks—a life of glory, or a glorious death.—*Tecm.* O Ajax, my lord, in me also thou seest the force of destiny; but the fate that has made me thine has taught me to wish thee well; and by the Zeus of our hearth, by the union that has joined thee and me, I implore thee not to leave me desolate. The last day of thy life will be the last of my freedom and of thy child's. And have pity on thy father's dreary age,—on thy mother, who prays often for thy return. Pity the son whom thou wilt leave to unloving guardians; pity me also, friendless but for thee. A noble nature holds to the memories of love.

431 **ξυνοίσειν.**] *ξυμβήσεσθαι*—*ξυνδραμεῖν*. Ar. *Eq.* 1232, *καὶ μήν σ' ἐλέγξαι βούλομαι τεκμηρίῳ, | εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις*; *i. e.* 'answer to the description in the oracle.'

432 **νῦν γάρ...αἰάζειν.**] 'For well may I now mourn—yea, twice and three times mourn—in the plaintive syllables that shape my name.' The Greek pun could hardly be rendered with tragic effect in English.—Cf. *Ant.* 110, *Πολυνείκους | ἀρθεὶς νεικέων ἐξ ἀμφιλόγων*: Soph. *frag.* 877, *ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς· | πολλοὶ γὰρ ὠδύσαντο δυσμενεῖς ἐμοί*,—(*ὀδύσσομαι*,—'have been wroth at me.' Plutarch (*vit. Niciae* 1.) ridicules the notion of Timaeus (historian 280 B.C.) that the mutilation of the Hermae prefigured the influence of the Syracusan statesman Hermocrates in the fortunes of the Sicilian expedition—(*τῇ περικοπῇ τῶν Ἑρμῶν προσημαίνειν τὸ δαιμόνιον ὡς ὑπὸ Ἑρμοκράτους πλεῖστα πείσονται*).

433 **τοιούτοις.**] Cf. v. 164, *note.*

434 **πατήρ.**] Telamon—'whom a willing comrade, with the warriors of Tiryns, Alcmene's son brought over the sea to the tumult of bright arms at Troy, to punish the falseness of Laomedon' (Pind. *I.* V. 38–42). For his services at Troy Telamon received the hand of Hesione, daughter of Laomedon,—bestowed upon him by Hercules as 'a special

τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ
πρὸς οἶκον ἦλθε πᾶσαν εὔκλειαν φέρων·
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι.
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι
κρίνειν ἔμελλε κράτος ἀριστείας τινί,
οὐκ ἄν τις αὔτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
νῦν δ' αὔτ' Ἀτρεῖδαι φωτὶ παντουργῷ φρένας
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.

meed of honour' (ἔκκριτον δώρημα, v. 1302).

435 καλλιστεῖ' ἀριστεύσας.] 'Having won the first prize for valour in all the host'—καλλιστεῖα cognate accus. Cf. Her. IX. 33, νικᾶν Ὀλυμπιάδα (νικᾶν Ὀλύμπια, Thuc. I. 126) 'to *be winner in* an Olympic contest' (instead of Ὀλυμπιάδα ἀνελέσθαι, Her. VI. 36): and so ἅρμα νικᾶν, Pind. *I.* IV. 43: Böckh *Corp. Inscr.* III. 193, στεφθεὶς παγκράτιον (cf. Hor. *Epp.* I. 1. 50, *coronari Olympia*). We should have expected either (1) τὰ πρῶτ' ἀριστεύσας simply, as in v. 1300, or (2) τὰ καλλιστεῖα ἀράμενος.

437 τόπον...Τροίας.] 'The same place *of* Troy,'—*i. e.* 'the same place, viz. Troy.' Cf. *O. T.* 1134, τὸν Κιθαιρῶνος τόπον.

438 ἐπελθών.] Cf. v. 305 ἐπᾴξας, *note.*

439 ἀρκέσας.] 'Having *done* with this right hand *services* not less.' ἀρκεῖν here = ἐπαρκεῖν (τινί τι), *aliquid alicui praestare.*

441 τοσοῦτον.] The forms τοσοῦτο, τοιοῦτο are rare in tragedy: but see Aesch. *P. V.* 820, τοιοῦτο μέν σοι τοῦτο φροίμιον λέγω: and in *Eum.* 182 τοσοῦτο is usually read.

443 ἔμελλεν...ἔμαρψεν.] The imperfect ἔμαρπτεν ought in strictness to have followed ἔμελλεν:—'If Achilles *were* alive and about to adjudge the prize, no one *would get* it (ἔμαρπτεν ἄν) before me.' Instead of this we have:—'If Achilles were alive and about to adjudge the prize, no one *would have got* it (ἔμαρψεν ἄν) before me:' for Achilles being dead, the whole hypothesis belongs to the past. 'If he were alive and about to adjudge' is, in fact, merely a poetical way of saying, 'If in his lifetime he had been called upon to adjudge.'

442 τῶν ὅπλων τῶν ὧν.] *De suis ipsius armis*,—concerning the right succession to which he might be fairly considered the best authority.—ὧν. The possessive ὅς (Epic ἑός), never found in Attic prose, occurs a few times in tragedy: *e. g.* Eur. *Med.* 955, ἐκγόνοισιν οἷς, *posteris suis*: Soph. *O. T.* 1248, τοῖς οἷσιν αὐτοῦ, *suis ipsius* (*natis*).

444 ἀντ' ἐμοῦ.] So Aesch. *P. V.* 475, οὔτις ἄλλος ἀντ' ἐμοῦ: Soph. *O. C.* 488, κεἴ τις ἄλλος ἀντὶ σοῦ.

446 ἔπραξαν......φωτί.] 'Have *compassed* them *for* an all-daring schemer.' Literally 'have managed them' for him,—πράσσειν conveying the idea of intrigue. Cf. Thuc. I. 57, ἔπρασσον ὅπως πόλεμος γένηται: Soph. *O. T.* 125, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσετ' ἐνθένδ': Her. III. 61, ἀναγνώσας...ὡς οἱ αὐτὸς πάντα διαπρήξει, 'having persuaded (Smerdis) that he will himself *manage* everything for him' (*i. e.* carry through the plot for placing him on the Persian throne).

κεἰ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
γνώμης ἀπῇξαν τῆς ἐμῆς, οὐκ ἄν ποτε
δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ
ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπευτύνοντ' ἐμὴν
ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
ὥστ' ἐν τοιοῖσδε χεῖρας αἱμάξαι βοτοῖς·
κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
ἐμοῦ μὲν οὐχ ἑκόντος· εἰ δέ τις θεῶν

ἀπώσαντες κράτη.] 'And have disallowed the high deeds' of Ajax.—κράτη, like the plural *laudes*: Cic. *Off.* I. 22, *abundans bellicis laudibus.* For other senses of κράτη, cf. *Ai.* 1016, κράτη...καὶ δόμους, '(royal) *prerogatives* and palace': *Ant.* 485, εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη,—'these high-handed deeds.'

448 γνώμης ἀπῇξαν.] 'Swerved from my true purpose,'—τῆς ἐμῆς, 'my own, my true purpose'—opposed to the δύσφοροι γνῶμαι (v. 51), 'the vexing fantasies,' with which Athene had mocked his sight and foiled his plans,—'turning his rage aside' (ἐκτρέπω, v. 53) on the cattle.

449 κατ' ἄλλου φωτός.] Cf. *Il.* I. 232, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις· ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.

δίκην...ἐψήφισαν.] 'Have given sentence.' The active ψηφίζειν usually means to reckon, calculate: *e. g.* Polyb. V. 26. 13, ('the value of pieces on a draught-board can be changed') κατὰ τὴν τοῦ ψηφίζοντος βούλησιν, 'at the pleasure of the reckoner.' But here, as sometimes in late Greek, ψηφίζειν = ψηφίζεσθαι, to give a vote or sentence. The simple verb could hardly stand for ἐπιψηφίζειν, 'to put the question to the vote,'—(said of the presiding magistrate, ἡγεμὼν δικαστηρίου).—For δίκην ψηφ., cf. Isaeus *de Pyrrhi hered.* p. 38. 32, τοῖς περὶ αὐτοῦ τούτου τὴν δίκην μέλλουσι ψηφιεῖσθαι.

450 νῦν δ'.] 'As it was'—contrasting the actual case with what might have been. Cf. *O. T.* 984, καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό μοι, | εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ', ἐπεὶ | ζῇ, πᾶσ' ἀνάγκη...ὀκνεῖν.

ἡ Διός.] Cf. v. 172, *note.*

ἀδάματος.] Cf. v. 952, ἡ δεινὴ θεός: v. 401, ἀλκίμα θεός.—ἀδάμᾰτος. In verbal adjectives, the Ionic and Attic dialects sometimes drop the σ of the 1st aorist: *e. g.* ἀγᾰτός for ἀγαστός, *Homer, hymn. Apoll.* 515; θαυμᾰτός, Pind. *O.* I. 43: ἐΰκτῐτος, *Il.* II. 592: κλαυτός (See Lobeck, *Aiax*, v. 704): ὀνοτός, Pind. *I.* IV. 85.

451 ἐπευτύνοντα.] 'Making ready' my hand. Oppian *Hal.* V. 562, ἤδη γὰρ δελφῖσιν ἐπευτύνουσιν ἄρηα.—Valcknär, ἐπευθύνοντα: others ἐπεκτείνοντα or ἐπεντείνοντα.

453 ἐν.] Cf. v. 43, *note.*

τοιοῖσδε...βοτοῖς.] 'These poor cattle:' cf. v. 366, ἀφόβοις θηρσί, *note.*—βοτοῖς in a general sense, as v. 324. Cf. v. 145, *note.*

455 ἐμοῦ μέν.] = ἐμοῦ γοῦν. Cf. v. 121, (τίς ἄν σοι...προνούστερος...ηὑρέθη;)—ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'. *Ant.* 634 (Creon to his son Haemon—'are you angry with me too?')—ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

βλάπτοι, φύγοι τἂν χὼ κακὸς τὸν κρείσσονα.
καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός,
ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἕδρας
μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεὶς
Τελαμῶνι; πῶς με τλήσεταί ποτ' εἰσιδεῖν
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,

456 **εἰ δέ...βλάπτοι.**] 'But if the hand of a god should *arrest*.' Cf. *El.* 696, ὅταν δὲ τις θεῶν | βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.—β-λάπτω, (ΛΑΒ, λαμβάνω,) = 'to lay hold upon:' 'to retard, impede:' *e. g. Il.* VI. 39, ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, (the two horses) *caught in* a tamarisk bough: Aesch. *Ag.* 119 (a hare) βλαβέντα λοισθίων δρόμων, stopped from its swiftness for ever.

457 **τί χρὴ δρᾶν; ὅστις, κ.τ.λ.**] Sc. ἐμέ, ὅστις. Cf. *O. C.* 263, κἄμοι γε ποῦ ταῦτ' ἔστιν; οἵτινες βάθρων | ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε; *i. e.* καὶ ἐμέγε τί ὑμεῖς ὠφελεῖτε, οἵτινες, κ.τ.λ.

458 **ἐχθαίρομαι...μισεῖ δέ μ'.**] Plato *Euthyd.* p. 301 E, ἆρ' οὖν...ταῦτα ἡγεῖ σὰ εἶναι ὧν ἂν ἄρξῃς καὶ ἐξῇ σοι αὐτοῖς χρῆσθαι;—Madv. *Synt.* § 104 *b*.

459 **Τροία πᾶσα......καὶ πεδία.**] 'All Troy and all these plains:' Τροία πᾶσα = πάντες οἱ Τρῶες:—πεδία τάδε, the soil itself,—the Earth,—regarded as resenting the mad violence which had poured the blood of harmless victims into her bosom.—As to the tribrach in the 5th foot, cf. *Phil.* 1303, τί μ' ἄνδρα πολέμιον | ἐχθρόν τ' ἀφείλου; Eur. *Helen.* 995, ἐς τὸ θῆλυ τρεπόμενος: *Ion* 1541, τοῦ θεοῦ | δὲ λεγόμενος.

460 **ἕδρας.**] In the bay between Cape Sigeum and Cape Rhoeteum. Cf. v. 4, *note*.

461 **μόνους τ'.**] 'And the forlorn Atreidae:' lit., (leaving the station of the fleet) and (leaving) the Atreidae forlorn.'

περῶ.] Deliberative conjunctive,—usually the aorist; but cf. *Il.* I. 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; Eur. *Ion* 758, εἴπωμεν ἢ σιγῶμεν;

462 **καί.**] *And* (supposing I *do* go home).—Cf. *Phil.* 1247, ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.—ΟΔ. καὶ πῶς δίκαιον; *El.* 236, καὶ τί μέτρον κακότητος ἔφυ;

ὄμμα.] *O. T.* 1371, ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων | πατέρα ποτ' ἂν προσεῖδον: *Phil.* 110, πῶς οὖν βλέπων τις (with what face?) ταῦτα τολμήσει λαλεῖν;

463 **Τελαμῶνι.**] The position of the proper name seems emphatic. 'And what face shall I shew to my father on my arrival—to *Telamon*?'—to the veteran hero whose own return from Troy was so different?

πῶς με τλήσεται, κ. τ. λ.] Ajax—the trueborn heir of Telamon's honours—shrinks from the thought of his father's grief and shame. How, he asks, will Telamon find heart to look at him? Teucer—'the son of the slave-woman' (v. 1228),—when he is anticipating a similar interview (v. 1012),—quails at the thought of his father's violence. He wonders how he will be able to face Telamon.

464 **γυμνόν....ἀριστείων ἄτερ.**] 'Ungraced,—without the meed of valour.' Schneidewin quotes *Ant.* 445, ἔξω βαρείας αἰτίας, ἐλεύθερον:

ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
οὐκ ἔστι τοὔργον τλητόν. ἀλλὰ δῆτ' ἰὼν
πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
καὶ δρῶν τι χρηστόν, εἶτα λοίσθιον θάνω;
ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
οὐκ ἔστι ταῦτα. πεῖρά τις ζητητέα
τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Phil. 31, κενὴν οἴκησιν, ἀνθρώπων δίχα: Lucret. V. 841 (*portenta*) *muta sine ore etiam, sine voltu caeca*.

465 **ὧν εὐκλείας.**] Literally, 'of which he had a great glory-crown,'—both genitives depending on στέφανον, but εὐκλείας more closely. Cf. v. 309, ἐρειπίοις...ἀρνείου φόνου, *note*.

466 **ἀλλὰ δῆτα...**] 'But then shall I go...?' δῆτα, '*then*,' suggests that transition to a fresh alternative which would properly have been made by ἤ, corresponding to πότερα at v. 460.—Xen. *Anab.* V. 8, 4, πότερον ᾔτουν τί σε, (κ. τ. λ.); ἀλλ' ἀπῄτουν...; '*Was it that* I asked...? *or perhaps* I demanded back...?'

467 **μόνος μόνοις.**] (Attacking) 'alone, where all are foes.' Eur. *Andr.* 1221, μόνος μονοισιν ἐν δόμοις ἀναστρέφει. Cf. v. 267, *note*.

468 **δρῶν.**] Not δράσας. He wishes to be taken by death in the midst of effort which will drown remembrance.

θάνω.] Cf. 403, *note*.

469 **εὐφράναιμι.**] The leaders of the besieging army would be well pleased that their personal foe should sacrifice himself in doing service against the public enemy. His deliberate suicide would not afford them this double gratification. It would rid them of him, certainly; but the injustice which had goaded him to the act would be exposed to invidious comment.

470 **πεῖρά τις.**] *Inceptum aliquod*—'some emprize'—the project of suicide, already hinted at (v. 416), and now beginning to form itself definitely in his mind.—It may be asked, Why should the heroism of Ajax be proved by suicide better than by rushing on death in battle? Because, according to the strictest code of ancient chivalry, a soldier once disgraced had thenceforth no place in life: its opportunities were, for him, at an end. His sole duty was to die quietly—and at once. He was not justified in leaving his death to hazard, or in hoping that its splendour could palliate a tarnished life. Two traditional instances illustrate this view. Othryades found himself the sole survivor of the 300 Spartans whose combat with 300 Argives was to decide the possession of Cynuria: like Ajax, he fell upon his sword. Aristodemus was the sole survivor of the Spartans who fell at Thermopylae. A year later he stepped from the ranks at Plataea, to seek, and to find, death among the enemy. But his former disgrace was not held to have been cancelled by recklessness in a later field. Alone of all who fell at Plataea, Aristodemus was denied funeral honours (Her. IX. 71).

472 **μή τοι......γεγώς.**] 'That at least (τοι) his son is no coward *at heart* (φύσιν γε).' For τοι = γοῦν, cf. *El.* 1469, ὅπως | τὸ συγγενές τοι κἀπ' ἐμοῦ θρήνων τύχῃ,—'the tie of *blood at least*,' (albeit there were no other ties between us).

αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῄζειν βίου,
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει
προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν

473 **τοῦ μακροῦ.**] 'The' longer span,—to which the generality of men may look forward. Cf. *O. T.* 518, *οὔτοι βίου μοι τοῦ μακραίωνος πόθος.*

474 **μηδὲν ἐξαλλάσσεται.**] Schol. *ὅστις διαλλαγὴν οὐ δέχεται.*—*κακοῖς*, dative of the circumstance or respect in which: Madv. *Synt.* § 39.

475 **τί γάρ....κατθανεῖν;**] 'For what power to please hath day by day, with its dooming, or delaying, —just of death?' *i.e. προσθεῖσα ἡμᾶς τῷ κατθανεῖν, καὶ ἀναθεῖσα ἡμᾶς τοῦ κατθανεῖν*, 'when it has brought us close up to death, and then withdrawn us from death.' 'It is a weary thing to drag out existence daily fearing, and daily escaping, that death which must come at last. For all men each succeeding day is fraught with countless possibilities of death; and if today the blow does not fall, who can tell that it will not fall tomorrow? Glory alone can mitigate the conditions of human life. And if life cannot be glorious, it then remains to grapple gloriously with this ever impending, ever delaying, but still inevitable death.'

παρ' ἦμαρ ἡμέρα.] Not, 'alternate days,' but 'day *by* day,'—'the successive days,' *i.e.* literally, 'one day taken (or compared) with another.' Each day both menaces and reprieves us. We are not menaced one day, and reprieved the next,—'ut de nobis dici possit, quod de Dioscuris, *ὅτι παρ' ἡμέραν ζῶμεν καὶ ἀποθνήσκομεν*' (Lobeck).

476 **προσθεῖσα.**] Sc. *ἡμᾶς τῷ κατθανεῖν.* Cf. Eur. *I. A.* 540, *πρὸς Αἵδῃ παῖδ' ἐμὴν προσθῇς λαβών*, *i. e.* 'make over to,' 'doom to.'—Hermann and Dindorf render: 'adding, or delaying, (somewhat) of death,'—*i. e.* 'making the necessity of death a degree nearer, or the reprief a degree longer:' '*quum nihil nisi de moriendi necessitate aut addat aliquid aut differat.*' In this view, *τοῦ κατθανεῖν* is a partitive genitive. As Lobeck observes, *προσθεῖσά (τι) τοῦ κατθανεῖν* is a conceivable expression; but scarcely *ἀναθεῖσά (τι) τοῦ κατθανεῖν.* He therefore regards *ἀναθεῖσα* as governing *τὸ κατθανεῖν* understood. But, in that case, the insertion of *ἀναθεῖσα* between *προσθεῖσα* and *τοῦ κατθανεῖν* would be intolerably harsh. The clause *προσθεῖσα...κατθανεῖν* is too short and compact to admit of the syntax being interrupted by a parenthesis.

ἀναθεῖσα.] Sc. *ἡμᾶς.* Cf. Pind. *O.* VII. 100, *ἀναθέμεν* (= *ἀναθεῖναι*) *πάλον*, 'to *recall* (annul) the lot,'—*ἀναθέσθαι* (Suidas *s. v.*) being used of recalling a move at draughts. So Plato *Legg.* p. 935 E *ἀναθετέον*, 'one must put off, defer.' Some MSS. have *ἀνεθεῖσα*, *i.e.* 'reprieved from:' Schol. *προσθεῖσα ἑαυτὴν καὶ ἀπολυθεῖσα τοῦ κατθ.*

τοῦ γε κατθανεῖν.] '*Just* from death,'—'from death *after all*.' Let a man's dangers and escapes be what they may, the end of all must be the same,—neither more nor less than (*γε*) death.

477 **οὐκ ἂν πριαίμην, κ.τ.λ.**] 'I hold that man below the vilest rate, who,' &c. Cf. *Ant.* 1171, *τἄλλ' ἐγὼ καπνοῦ σκιᾶς | οὐκ ἂν πριαίμην.*

πριαίμην is often used figuratively, in the sense of *δεξαίμην ἄν*: *e. g.* Xen. *Cyr.* VIII. 4. 23. *οὐκ ἂν πριαίμην γε παμπόλλου ὥστε σοὶ ταῦτ' εἰρῆσθαι;*—*λόγου*, 'rate,' 'valuation:' cf. *πλείστου, ἐλαχίστου λόγου εἶναι*:

ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή. πάντ' ἀκήκοας λόγον.

ΧΟΡΟΣ

οὐδεὶς ἐρεῖ ποθ' ὡς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης
οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν·

and the two phrases in Her. III. 50, *ἔπος....ἐν οὐδενὶ λόγῳ ἐποιήσατο*—*ἱστορέοντι λόγον οὐδένα ἐδίδου.*

479 **ἢ καλῶς τεθνηκέναι.**] Or *at once* nobly die. On the force of the perfect, cf. v. 275, *note*.

480 **πάντ' ἀκήκοας λόγον.**] One of the regular formulas in closing a set speech. Cf. Aesch. *Eum.* 680, *εἴρηται λόγος*: *Ag.* 565, *πάντ' ἔχεις λόγον*: Soph. *Ant.* 402, *πάντ' ἐπίστασαι*: *Phil.* 241, *οἶσθα δὴ τὸ πᾶν.*

481 **ὑπόβλητον.**] Eustathius p. 106, 7: *Σοφοκλῆς ὑποβολιμαίους εἶπε λόγους τοὺς μὴ γνησίους.* Cf. v. 138, *ὑποβαλλόμενον*, *note*.—In *O. C.* 794, *τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα*, the sense is rather different—'thy *suborned* mouth.'

484 **κρατῆσαι.**] Cf. v. 1353, *παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.*

485—521. Compare with the whole of this speech the passage in the *Iliad* (VI. 407—465), in which Andromache pleads with Hector on behalf of herself and his son.

485 **τῆς ἀναγκαίας τύχης.**] 'The fate-doomed lot.' So v. 803, *πρόστητ' ἀναγκαίας τύχης*, 'shelter my hard fate:' *Il.* XVI. 835, (Hector says) *Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὅς σφιν ἀμύνω | ἦμαρ ἀναγκαῖον*,—'the day of doom.' Two other slightly different applications of the phrase *ἀναγκαία τύχη* may be noticed:—(1) Soph. *El.* 48, *τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης*, 'has been killed by a *fatal accident*': (2) Plato *Legg.* VII. p. 806 A, *εἰ διαμάχεσθαι περὶ πόλεως ἀναγκαία τύχη γίγνοιτο*, 'if *haply* a *necessity* should arise.'—The vicissitudes of her life had made Tecmessa a fatalist. This characteristic is repeatedly brought out: see v. 950, ΧΟ. *ἀλλ' ἀπείργοι θεός.*—ΤΕ. *οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα*: v. 970, *θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ*: and cf. v. 516, *note* on *μοῖρα*.

487 **ἐγὼ δέ.**] Answering to (*πᾶσι μὲν*) *ἀνθρώποις*, in the general statement which has preceded.

πατρός.] Teleutas: v. 210, *note*.

488 **εἴπερ τινὸς σθένοντος**] = *σθένοντος, εἴπερ τις ἔσθενεν.* Cf. *O. C.* 734, *πόλιν δ' ἐπίσταμαι | σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα*: Ar. *Plut.* 655, *νῦν δ', εἴτιν' ἄλλον, μακάριον... αὐτὸν ἥγομεν.*

ἐν πλούτῳ.] In classical Greek *πλούτῳ σθένειν* (without the prepo-

νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξέ που
καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ
τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
καί σ' ἀντιάζω πρός τ' ἐφεστίου Διὸς
εὐνῆς τε τῆς σῆς, ᾗ συνηλλάχθης ἐμοί,
μή μ' ἀξιώσῃς βάξιν ἀλγεινὴν λαβεῖν
τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινι.
ᾗ γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῇς,

sition) would correspond to our 'strong *in* wealth:' ἐν πλούτῳ σθένειν meaning rather, 'to flourish *amid* wealth.' σθένων ἐν πλούτῳ really means, 'powerful *and* rich.'

489 **δουλη.**] Cf. v. 211, *note*.

που.] 'I ween'—expressing the vague acquiescence of a fatalist in the decrees of destiny.

490 **καὶ σῇ μάλιστα χειρί.**] μάλιστα, 'chiefly:' *i. e.* Ajax was the immediate, as destiny was the ultimate, cause.

491 **λέχος ξυνῆλθον.**] Cf. Eur. *Phoen.* 817, ἦτε ξύναιμον λέχος ἦλθεν. In these cases the accus. (without a preposition) follows the verb as denoting motion to a place. In some other cases, apparently similar, the accus. is a cognate accus.: *e. g.* Soph. *Trach.* 28, λέχος Ἡρακλεῖ συστᾶσα: Thuc. I. 3, ταύτην τὴν στρατείαν ξυνῆλθον.

492 **πρός τε.**] For τε misplaced cf. v. 53, καὶ πρός τε ποίμνας, κ.τ.λ., *note*.

ἐφεστίου Διός.] 'The Zeus of our hearth,' the god who presided over family and household life. Cf. Her. I. 44, (Croesus invokes the vengeance of heaven upon Adrastus,—the guest to whom he had administered absolution and hospitality, and who had afterwards caused the death of the king's son:) ἐκάλεε δὲ μὲν Δία Καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθὼς εἴη· ἐκάλεε δὲ Ἐπίστιόν τε καὶ Ἑταιρήιον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν· τὸν μὲν Ἐπίστιον καλέων διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων· τὸν δὲ Ἑταιρήιον, ὡς φύλακα συμπέμψας αὐτὸν εὑρήκοι πολεμιώτατον. The distinction between Ζεὺς Ξένιος and Ζεὺς Ἐφέστιος is plain here. Adrastus had been treated, not merely as a guest, but as a member of the family:—not only received, but domesticated.

493 **συνηλλάχθης.**] The word is specially appropriate in connexion with Tecmessa's reference to ἀναγκαία τύχη, since συναλλάσσειν frequently denotes *fortuitous* or *compulsory* association: *e. g.* Aesch. *Theb.* 593, φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς | δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.

494 **βάξιν ἀλγεινήν.**] *i. e.* the harsh and scornful allusions which would be made to her as the 'concubine' of Ajax,—as a mere slave, temporarily fortunate through his caprice, but now reduced to her proper condition by his death. Βάζειν is often used of ill-natured rumour: *e. g.* Hes. *Opp.* 184, τοῖς δ' ἄρα μέμψονται χαλεποῖς βάζοντες ἔπεσσι: Aesch. *Pers.* 718, ἑστίαν Ἀτρειδῶν κακῶς | βάζει.

495 **χειρίαν**] = ὑποχείριον. Eur. *Andr.* 411, ἰδού, προλείπω βωμὸν ἥδε χειρία | σφάζειν, φονεύειν, δεῖν,—'at *your mercy* to slaughter, murder, bind.'

496 **ᾗ**] = ᾗ ἄν. *O. C.* 395, γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ.—Madv. *Synt.* § 126 R 2.

καὶ τελευτήσας ἀφῇς.] 'Part me from thee by thy death:' lit. 'dismiss me at thy death.' It has been objected to ἀφῇς that it must mean to 'release,' and could not stand for προλίπῃς or προδῷς: and φανῇς, or τελευτήσῃς ἀφῇς, has been proposed. But ἀφῇς, rightly understood, has a peculiar pathos. Tecmessa speaks of Ajax as about, not to *quit her*, but *to put her away from him*. When he expired, it was *she*, not Ajax, who would go forth into a region cold, dark, and unexplored,—'dismissed' by his death into slavery. For ἀφιέναι of divorcing a wife, see Her. V. 39, τὴν ἔχει γυναῖκα, ταύτην ἀπέντα ἄλλην ἐσαγαγέσθαι.

ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ
βίᾳ ξυναρπασθεῖσαν Ἀργείων ὕπο
ξὺν παιδὶ τῷ σῷ δουλίαν ἕξειν τροφήν.
καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰάπτων, ἴδετε τὴν ὁμευνέτιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἵας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
τοιαῦτ' ἐρεῖ τις. κἀμὲ μὲν δαίμων ἐλᾷ,
σοὶ δ' αἰσχρὰ τἄπη ταῦτα καὶ τῷ σῷ γένει.

498 **ξυναρπασθεῖσαν.**] Tecmessa, as a slave (v. 489), would be sold with the other property of Ajax by order of the Atreidae,—not as an act of revenge, but in the ordinary exercise of their patriarchal authority as chieftains. The child Eurysaces would count as a slave also, his mother having been one: see v. 1235, where Agamemnon calls Teucer a 'slave,' as being the son of Telamon by the captive Hesione.

499 **τροφήν**] = δίαιταν, βίον. *El.* 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς: cf. Eur. *Alc.* 1, δῶμ' Ἀδμήτειον, ἐν ᾧ 'τλην ἐγὼ | θῆσσαν τράπεζαν αἰνέσαι, θεός περ ὤν.

500 **καί τις, κ.τ.λ.**] *Il.* VI. 459 (Hector to Andromache), καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν, | Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι | Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

πρόσφθεγμα.] 'Will name me in bitter phrase,'—πρόσφθεγμα, not as *accosting* Tecmessa, but as speaking of her by the *title* ὁμευνέτις. Cf. Pind. *O.* X. 59, καὶ πάγον Κρόνου προσεφθέγξατο· πρόσθε γὰρ | νώνυμνος...βρέχετο πολλᾷ νιφάδι: 'and he *called it* the hill of Cronos: for in olden time the snow-topped hill bore no name:' Xen. *Mem.* III. 2, 1, τοῦ ἕνεκεν Ὅμηρον οἴει τὸν Ἀγαμέμνονα προσαγορεῦσαι 'ποιμένα λαῶν;'

501 **λόγοις ἰάπτων.**] 'Levelling taunts:' lit., 'shooting with words.' Cf. v. 724, ὀνείδεσιν | ἤρασσον ἔνθεν κἄνθεν, 'assailed him...:' v. 1244, κακοῖς βαλεῖτε, '*pelt* with abuse:' Aesch. *Theb.* 377, θείνει τ' ὀνείδει μάντιν, 'lashes with reproach.'

502 **ἴσχυσε.**] 'Once most powerful.' The aorist speaks of the power attained by Ajax simply as a past fact, without reference to its duration,—as a thing which is *over*. The imperfect would have been more suitable in the mouth of one who was fondly recalling how long that power had lasted.

503 **ζήλου.**] Dem. *c. Aristocr.* p. 641. 8, ζῆλον καὶ τιμὴν φέρει: *de Coron.* p. 300. 23, ζῆλος καὶ χαρά.

τρέφει.] Cf. v. 643, ἄταν...ἃν οὔπω τις ἔθρεψεν: *Phil.* 795, τρέφοιτε τήνδε τὴν νόσον.

504 **ἐλᾷ.**] *Vexabit.* *O. T.* 28, ὁ πυρφόρος θεὸς | σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν. Cf. v. 275, λύπῃ...ἐλήλαται.

505 **αἰσχρά.**] Ajax held that honour required him to die (v. 473); Tecmessa endeavours to enlist that

ἀλλ' αἴδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
γήρᾳ προλείπων, αἴδεσαι δὲ μητέρα
πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
οἴκτειρε δ', ὦναξ, παῖδα τὸν σόν, εἰ νέας
τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν

motive on the other side. But Ajax believed that he had guarded against the consequences which she fears: see v. 560.

507 **αἴδεσαι...προλείπων.**] The verbs *αἰσχύνεσθαι* and *αἰδεῖσθαι* take the infinitive when a feeling of shame prevents the person from acting; a participle, when the person is doing, or has done, something which causes shame: *e. g.* Xen. *Cyr.* V. 1. 10, καὶ τοῦτο μὲν (the fact that he had hitherto been unable to prove his gratitude) οὐκ αἰσχύνομαι λέγων· τὸ δὲ "ἐὰν μένητε παρ' ἐμοί, (χάριν) ἀποδώσω," αἰσχυνοίμην ἂν εἰπεῖν. Cf. Thuc. II. 20, (Archidamus) τοὺς Ἀθηναίους ἤλπιζε τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι (the land being still intact: but τεμνομένην, if the devastation had commenced). Similarly, ἄρχομαι ποιεῖν, 'I am about doing a thing,' (begin to think of doing it:) ἄρχομαι ποιῶν, begin actual work.—Ajax having distinctly intimated a purpose of self-destruction (vv. 473—479), Tecmessa dissuades him from a course which she considers as actually commenced. Αἴδεσαι προλείπειν would have been appropriate only if the intention of Ajax had been less definite and certain.

509 **ἀρᾶται.**] In Attic ἀρᾶσθαι has usually a bad sense,—'to imprecate' (τινί τι): but cf. *Il.* IX. 240, ἀρᾶται δὲ τάχιστα φανήμεναι ἠῶ δῖαν: Her. I. 132, οὐ οἱ ἐγγίνεται ἀρᾶσθαι ἀγαθά.

510 **οἴκτειρε...εἰ.**] Cf. Aeschin. *in Ctes.* p. 74, οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν, 'he is not content *with having* escaped:' Dem. *in Aphob.* I. p. 824, οὐδ' ᾐσχύνθησαν εἰ μὴ ἠλέησαν τὴν ἐμὴν ἀδελφήν, εἰ δυοῖν ταλάντοιν...ἀξιωθεῖσα μηδενὸς τεύξεται: 'they were not ashamed of not pitying her *for* being doomed to get nothing.'—Madv. *Synt.* § 194 *c.*

511 **σοῦ...μόνος**] = σοῦ μονωθείς. Cf. Eur. *Alc.* 407, νέος ἐγώ, πάτερ, λείπομαι | φίλας μονόστολός τε ματρός: and so perhaps *Med.* 51, πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει;

διοίσεται.] Sc. βίον: 'will live.' Hesych.: διάξει, διοίσεται. Cf. auct. *Rhes.* 980, ὦ παῖ,...ὡς ὅστις ὑμᾶς μὴ κακῶς λογίζεται | ἄπαις διοίσει. For the poetical middle form, cf. Aesch. *P. V.* 43, θρηνεῖσθαι: *Pers.* 62, στένεσθαι: *Eum.* 357, αἰδεῖσθαι: *ib.* 1311, σπεύδεσθαι: *Suppl.* 999, ναίεσθαι: Soph. *O. C.* 244, προσοράσθαι: *El.* 992, κατεύχεσθαι: *O. C.* 1261, ἀσσᾶσθαι.—Lobeck takes διοίσεται as meaning, '[illegible],' and quotes (1) Dion Chrysost. *Orat.* XII. p. 206 C, ὑπ' ὀρφανιστῶν [illegible], (where the word clearly refers to the [illegible] of the word's property:) (2) Plut. *Themist.* c. 13, [illegible]—'was [illegible].' But this sense, though proper for [illegible], does not belong to [illegible].

512 **ὑπ' ὀρφανιστῶν, κ. τ. λ.**] Compare the passage in which Andromache, in mourning Hector's corpse, bewails the lot that is in store for their child (*Il.* XXII. 490—498):—'The day of orphanhood makes a 'child companionless; his eyes are 'ever downcast, his cheeks ever wet 'with tears. And in his need the 'boy will betake him to his father's 'friends, plucking one by the mantle

κείνῳ τε κἀμοὶ τοῦθ', ὅταν θάνῃς, νεμεῖς.
ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅ τι βλέπω
πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ᾔστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.

'and another by the tunic; and in 'their pity one of them will hold a 'cup for a moment to the orphan; 'will moisten his lips, but scarce 'make his palate moist. Yes, and 'he to whose home death has not 'come will jostle the orphan from 'the feast, with blows of his hands, 'jeering him with taunts: *There,* '*begone:* thy *father feasts not among* '*us.*' (v. 496, ἀμφιθαλής, 'one whose parents are both alive,' *patrimus et matrimus.*)

μὴ φίλων.] The *μή* depends on *εἰ*, v. 510.

ὅσον, κ.τ.λ.] '(Think) how great an evil,' &c.—For ὅσον depending on οἴκτειρε, cf. Her. I. 31, αἱ δὲ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν, οἵων τέκνων ἐκύρησε.

514—519. Compare the language of Andromache to Hector (*Il.* VI. 410, ff.):—'But for me it were bet'ter, having lost thee, to pass be'neath the earth; for there will be 'no more comfort, when thou hast 'met thy doom, but only sorrows; 'nor have I a father or gracious 'mother; for in truth divine Achilles 'slew my father, and sacked the fair'set town of the Cilicians, Thebe 'with high gates; and he slew Ee'tion....And the seven brothers who 'were in my home, they all in one 'day went to the house of Hades; 'for swift-footed divine Achilles slew 'them all ... But my mother, who 'was queen under woody Placus,... 'her he ransomed; but in her father's 'halls she was stricken by Artemis 'whom arrows make glad. Nay, 'Hector—thou art my father and 'gracious mother, thou my brother, 'and thou art the husband of my 'youth.'

514 **εἰς ὅ τι βλέπω.**] *Quo spectem:* (but βλέπω is the indicative). Cf. v. 400, βλέπειν...εἰς ὄνασιν: *El.* 998, ἐς τίν' ἐλπίδων | βλέψασα...;

515 **πατρίδα.**] Cf. v. 210, παῖ τοῦ Φρυγίοιο Τελεύταντος.

516 **ἄλλη μοῖρα.**] 'Another doom,'—*i. e.*, 'another stroke of fate.' Two calamities are spoken of—the devastation of Tecmessa's country—and the death of her parents. It was Μοῖρα, Fate, working by the hand of Ajax, which wrought the first. It was Μοῖρα in some other shape, or working by some other hand, which wrought the second also.—Other explanations have been given:—(1) the Scholiast's, followed by Wunder:—ἄλλο τι, δηλονότι Μοῖρα: 'another destroyer, viz. Fate,'—ἄλλη being used as in *Od.* VI. 84, ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι, 'with (Penelope) went her handmaids *beside.*' But a fatalist like Tecmessa would scarcely make so pointed a distinction between the agency which destroyed her country and the *destiny* which carried off her parents. In her view both calamities were alike *μόρσιμα*. Cf. v. 485, *note.*—(2) Lobeck:—'an untoward fate,' like ἕτερος δαίμων in Pind. *P.* III. 62. But it does not appear that ἄλλος could have this sense. In the *Rhesus*, 884, τί ποτε... | Τροίαν ἀνάγει πάλιν ἐς πένθη | δαίμων ἄλλος, ἄλλος = δεύτερος, and merely reinforces πάλιν. And in Thuc. VII. 64, εἰ ξυμβήσεταί τι ἄλλο... the words ἢ τὸ κρατεῖν ὑμᾶς (which Lobeck omits to quote) explain τι ἄλλο.

517 **καθεῖλεν........οἰκήτορας.**] 'Brought them low, to dwell in Hades in their death.' θανασίμους, κ.τ.λ., proleptic: cf. Pind. *P.* I. 100, σὺν δ' ἀνάγκᾳ μιν φίλον ἔσανεν,...*i. e.* courted him, to make him a friend:

τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.
ἀλλ' ἴσχε κἀμοῦ μνῆστιν. ἀνδρί τοι χρεὼν
μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι·
χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' ἀεί·
ὅτου δ' ἀπορρεῖ μνῆστις εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνήρ.

ΧΟΡΟΣ

Αἴας, ἔχειν σ' ἂν οἶκτον ὡς κἀγὼ φρενὶ

Aesch. *Ag.* 1258, εὔφημον...κοίμησον στόμα, 'hush thy lips...into silence.'—For Αἴδου οἰκήτορας, cf. v. 396: *Trach.* 282, αὐτοὶ μὲν Αἴδου πάντες εἴσ' οἰκήτορες.

519 **ἐν σοί...σώζομαι.**] 'On thee depends all my welfare.' Cf. *O. C.* 248, ἐν ὑμῖν ὡς θεῷ | κείμεθα τλάμονες: *Phil.* 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ ('on thee depends...').

520 **κἀμοῦ.**] 'Not only of Telamon and thy mother; not only of thy son; but of me also.'

ἀνδρί.] Emphatic: 'a true man.' Cf. v. 1238, οὐκ ἆρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε; v. 77, πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

521 **τερπνὸν εἴ τί που πάθοι.**] 'If anywhere he chance to reap a joy.' Ordinary usage required either εἰ πέπονθε or ἢν πάθῃ. But where a general abstract case is put, a protasis with εἰ and the optative is sometimes followed by an apodosis in the pres. indic.: *e. g.* v. 1344, ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλάπτειν τὸν ἐσθλόν: *Ant.* 666, ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν: Xen. *Cyr.* I. 6. 19, τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, a man should abstain from vouching for things which (we will suppose) he is not sure about.—Madv. *Synt.* § 132. R. 2, *note*.

523 **ἀπορρεῖ.**] Cf. v. 1266, χάρις διαρρεῖ: *O. C.* 259, δόξης...μάτην ῥεούσης.

524 **οὐκ ἂν γένοιτ'...εὐγενής.**] 'Can no more *rank* as noble:' can never—after such a fault—'*amount*' to a generous man.—εὐγενής = γενναῖος, as often in the Tragedians: conversely γενναῖος for εὐγενής in the narrower sense, Pind. *P.* VIII. 63, φυᾷ τὸ γενναῖον ἐπιπρέπει | ἐκ πατέρων, παῖ, σοὶ λῆμα. According to Aristotle (*Rhet.* II. 15. 3), ἔστιν εὐγενὲς μὲν κατὰ τὴν τοῦ γένους ἀρετήν, γενναῖον δὲ κατὰ τὸ μὴ ἐξίστασθαι τῆς φύσεως· 'the *noble* consists in distinction of birth,—the *generous* in maintaining the attributes of race.'—In the distich which concludes her speech Tecmessa alludes to the words with which Ajax ended his (v. 479).

525—595. *Ch.* Would that her words could move thee.—*Aj.* She shall have my praise, if she will but do my bidding:—bring me my son.—*Tec.* When the frenzy was upon thee, I sent the child from me in my fears; but he is near: he shall be brought: (*beckoning to the attendant in charge of* EURYSACES).—*Aj.* Give me the child: give him into my arms: he will not shrink from this reeking sword, if he is true son of mine. Ah, boy, dream awhile amid the light airs of childhood: the hour comes when thou must vindicate thy father among his foes. Nor shall they vex thy tender years when I am gone: in Teucer thou wilt have a trusty guardian. He shall take thee to my father's house in Salamis; he shall see that my armour pass not to the Greeks, but be buried at my side. All save this shield; that keep thou, my son,—the broad shield from which thou hast thy name.—(*To*

θέλοιμ' ἄν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙΑΣ

καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ

ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ

κόμιζέ νύν μοι παῖδα τὸν ἐμόν, ὡς ἴδω.

ΤΕΚΜΗΣΣΑ

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

Tecmessa.) Come, take the child, and close these doors, and make no lamentation before the house; a skilful healer will not drone charms over a sore that craves the knife.—*Tec.* O Ajax, my lord, what dost thou purpose? desert us not, I implore thee: for the gods' love, be softened! hear me!—*Aj.* Methinks thy wit is small, if thy new hope is to school my purpose. (*Exit* TECMESSA.)

525 **ὡς κἀγώ.**] Sc. ἔχω. (Cf. Plato *Phaed.* p. 111 A, (λέγεται)... ...εἶναι ἀνθρώπους τοὺς μὲν ἐν μεσογαίῃ οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα, ὥσπερ ἡμεῖς περὶ τὴν θάλατταν: Ar. *Ran.* 303, ἔξεστι δ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν.

527 **καὶ κάρτα.**] 'And verily—' Often used in emphatic assent, *e. g.* *O. C.* 64, OI. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;—TE. καὶ κάρτα, κ.τ.λ., 'aye surely.'

528 **τὸ ταχθέν.**] The Chorus had hoped that Ajax would approve Tecmessa's *advice* (ἔπη). He answers, with cold irony, that he is prepared to commend her *obedience*.—The alliteration, τὸ ταχθὲν εὖ τολμᾷ τελεῖν, gives a certain bitter emphasis, as often in the Tragedians: *e. g.* *O. T.* 425, ἅ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις: Eur. *Med.* 476, ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι, κ.τ.λ., where Porson:—'hic locus ab antiquis ob sigmatismum notatus est; quanquam saepius repetitur in *Iph. T.* 772, τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί.'—Cf. Ennius *Ann.* 113, *O Tite, tute, Tati, tibi tanta, tyranne, tulisti.*

τολμᾷ.] Cf. *O. C.* 184, τόλμα... ὅ, τι καὶ πόλις | τέτροφεν ἄφιλον, ἀποστυγεῖν,—*i. e.* make up your mind, 'resolve' to: *Phil.* 481, (Philoctetes imploring Neoptolemus to take him on board,) τόλμησον, ἐμβαλοῦ με: *i. e.* 'consent.'

530 **ὡς ἴδω.**] The words ὡς ἴδω help to express the father's eager, impatient yearning: cf. v. 538.

531 **καὶ μήν...ἐξελυσάμην.**] 'Yes, but (καὶ μήν) in my poor fears (φόβοισί γε) I let him quit me.' Three points in this line require notice. (1) καὶ μήν, literally 'however,'—serves gently to preface an objection,—to introduce a reason why the request of Ajax cannot be immediately complied with. Cf. v. 539, *note*.—(2) φόβοισί γε, 'just in my fears,' 'in my weak fears.'—γε apologizing for φόβοις. Cf. *Phil.* 584, ('do not speak ill of me to the Greeks,' pleads the pretended merchant with Neoptolemus)—πόλλ' ἐγὼ κείνων ὕπο | δρῶν ἀντιπάσχω χρηστά γ', οἷ' ἀνὴρ πένης: 'many good

ΑΙΑΣ

ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ

μή σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ

πρέπον γέ τἂν ἦν δαίμονος τοὐμοῦ τόδε.

ΤΕΚΜΗΣΣΑ

ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

turns I do them and reap from them,—good turns enough (γε), for a poor man'—where the γε gives a humble, apologetic tone to χρηστά.—(3) ἐξελυσάμην, 'allowed to go from me,'—suffered the child to go out of my own keeping into the charge of servants (v. 539). The Scholiast—διὰ τοὺς φόβους ἐξήγαγον θέλουσα ῥύσασθαι: whence Hermann (followed by Schneidewin) ἐξερυσάμην, 'rescued.' But the timid and cautious Tecmessa would scarcely have used a word referring so directly to the recent violence of Ajax. It is only his impatient query, ἐν τοῖσδε τοῖς κακοῖσι; that elicits a plain avowal of her meaning.—(Another possible version of the line should be noticed:—Aj. 'Bring me my son...' 'Oh, for that matter, (καὶ μήν,) it was only (γε) in my fears that I sent him from me:' i. e. 'my only motive for sending him out of the way was fear of your violence; and that fear is past, now that you are restored to reason.' The chief objection to this view is that it lays greater stress on φύλαξαί τί γε than the words will easily bear.)

532 τοῖσδε τοῖς κακοῖσιν.] He cannot bring himself to speak of his recent madness except in general terms.

533 μή σοί γε, κ.τ.λ.] 'Even so,—lest meeting thee,' &c. The γε = 'yes,' and refers to the whole preceding question. It does not go with σοι,—though the pronoun has, by position, an emphasis of its own.—Ajax, stung by the allusion to his frenzy, had spoken with sharp impatience: Tecmessa is startled into the plainest confession.

534 πρέπον γε...τόδε.] 'Aye truly (γέ τοι), that would have matched well with my fortune.' Supposing I *had* murdered my child, it would only have been of a piece with the rest of my calamities.

δαίμονος.] Genitive depending on πρέπον as = ἄξιον. The participle πρέπων is not found with a genitive elsewhere: but Plato (*Menex.* p. 239 C) has πρεπόντως τῶν πραξάντων. Compare the use of οἰκεῖος, ἴδιος with genitive, Madv. *Synt.* § 62.

535 ἀλλ' οὖν...ἀρκέσαι.] 'Nay, then, I watched to avert *that* woe.' Tecmessa appears not to have caught the tone of bitter irony and self-reproach in the last words of Ajax; she takes them as a statement of fact, and hastens with irritating complacency to claim merit for her foresight,—thereby earning the sarcastic compliment, ἐπῄνεσ' ἔργον, κ.τ.λ.

ἐφύλαξα.] 'I kept watch, (in order) to avert that:' ἀρκέσαι, infinitive denoting the intent of the action (Madv. *Synt.* § 148 a). Cf. Thuc. II. 69, Φορμίων φυλακὴν εἶχε (= ἐφύλαττε), μήτ' ἐκπλεῖν ἐκ Κορίνθου μήτ' ἐσπλεῖν μηδένα.—This seems better than making τοῦτο depend immediately on ἐφύλαξα, and regarding ἀρκέσαι as epexegetical:—'I attended closely to this' (like φυλάττειν τοὺς τὰ

ΑΙΑΣ

ἐπῄνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου.

ΤΕΚΜΗΣΣΑ

τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;

ΑΙΑΣ

δός μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

παράνομα γράφοντας, Dem. *in Theocrin.* p. 1333. 6: *not* 'guarded against it,' which would be ἐφυλαξάμην), 'so as to avert it.'

ἀρκέσαι.] *Defendere* (cf. *arcere*). *Il.* XX. 289, ἢ κόρυθ' ἠὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον: Eur. *El.* 1298, πῶς ὄντε θεὼ...οὐκ ἠρκέσατον κῆρας μελάθροις, 'why were ye not averters of the Fates for the house?'—For ἀρκεῖν τι in another sense ('to render a service'), see v. 439.

536 ἐπῄνεσα.] 'I praise thy act.' The Greek aorist, in some cases where it must be rendered by the English present, has the force of reverting to the very instant, just passed, at which the action commenced,—thus placing the action more vividly in connexion with its occasion. 'The instant you said what you had done, my judgment approved it.' Cf. Eur. *Hec.* 1275, ΠΟΛ. καὶ σήν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.—ΕΚ. ἀπέπτυσ'· αὐτῷ ταῦτά σοι δίδωμ' ἔχειν: 'You had scarcely uttered your words, when my whole nature revolted against them.' So ἐδεξάμην, 'I hail the omen,' *El.* 668: ἀπωλόμην, *ib.* 677: ᾤμωξα, Eur. *El.* 248: and ξυνῆκα, ἥσθην *passim.*

537 ὡς ἐκ τῶνδε.] 'How then, *as the matter stands*, can I serve thee?'—ὡς ἐκ τῶνδε, *pro eo quod iam factum est*,—'remembering that these conditions pre-exist;'—'remembering that the child Eurysaces is, as I have explained, no longer in my keeping; and that therefore I cannot gratify you by producing him.' Tecmessa no longer fears, as she did formerly (v. 340), that Ajax may harm the child. But she has a vague sense that his desire to see his son is connected with preparations for death. She therefore endeavours to evade his request, and to change the subject, by asking 'what, *that is in her power*, she shall do for him?'—In the form ἐκ τῶνδε, ἐκ means 'after'—*i. e.* 'presupposing'—'these things.' Eur. *Med.* 459, ὅμως δὲ κἀκ τῶνδ' (in spite of all these discouragements) οὐκ ἀπειρηκὼς φίλοις | ἥκω: Thuc. IV. 17, ὡς ἐκ τῶν παρόντων.

ἄν...ἄν.] In conditional sentences with ἄν, the particle is usually placed immediately after the most emphatic word; and where it is desired to emphasize several distinct points in the hypothesis, ἄν may be repeated once or more after important words. Thus here: 'what *then*, under *these* circumstances,—can I do?' The first ἄν follows δῆτα, '*then*'—emphatic as implying conditions which limit the offer. But it is desired to draw attention still more pointedly to those conditions. Therefore ἄν is repeated after ἐκ τῶνδε. Cf. Eur. *Andr.* 916, οὐκ ἂν ἔν γ' ἐμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τἀμ' ἐκαρποῦτ' ἂν λέχη: '*never* in my house *alive* should she *usurp* my bed:' *Heracl.* 721, φθάνοις δ' ἂν οὐκ ἄν: '*too soon* you could *not* be.'

539 καὶ μὴν πέλας γε, κ.τ.λ.] 'Oh, (καὶ μήν) he is quite (γε) near, in the

ΑΙΑΣ

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

ΤΕΚΜΗΣΣΑ

ὦ παῖ, πατὴρ καλεῖ σε. δεῦρο προσπόλων
ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ

ἕρποντι φωνεῖς, ἢ λελειμμένῳ λόγων;

ΤΕΚΜΗΣΣΑ

καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

attendants' charge.] Ajax having pressed his first demand, Tecmessa is compelled to yield, and does so with assumed cheerfulness. The meaning of καὶ μὴν is,—'oh, if that is all,—if your request is so simple,—there need be no difficulty.' Cf. El. 554, ἀλλ' ἢν ἐφῇς μοι, ...λέξαιμ' ἄν: 'if you will permit me, I should like to speak...' Clytemnestra replies, καὶ μὴν ἐφίημι—'Oh, you have my leave,' i.e. 'oh, if that is all,—if you are only waiting for my permission!' O. T. 344. TEI. θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.—OI. καὶ μὴν παρήσω γ' οὐδέν, i.e. 'you have given me *carte blanche*: well: I shall use it.'

προσπόλεις.] A dative of the agent, instead of ὑπό with genitive, sometimes follows passive verbs even in good prose: e.g. Dem. *de Fals. Legat.* p. 434, τῶν σοὶ πεπραγμένων κατηγόρει.—Madvig. *Synt.* § 38 5.

540 τί δῆτα μέλλει, μὴ οὐ, κ.τ.λ.] So Aesch. *P. V.* 645, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;—μὴ οὐ, with the infinitive, follows verbs of preventing, denying, hesitating, distrusting,—but under the same limitation which restricts the use of *quin* in Latin,—viz. that a *negative* must be joined with the principal verb. Here, τί μέλλει is virtually equivalent to μὴ μελλέτω. But it would not be Greek to say, μέλλει μὴ οὐ παρεῖναι. Cf. Plato *Gorg.* p. 461 C, τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; i.e. οὐδεὶς ἀπαρνήσεται: Her. VI. 88, οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι, *nihil non dubitabant quin omnia experirentur.*

παρουσίαν ἔχειν] = παρεῖναι. Cf. v. 564, θήραν ἔχων = θηρώμενος: Aesch. *Theb.* 1032, οὐδ' αἰσχύνομαι | ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει = ἀπειθοῦσα.

543 ἕρποντι...λόγων.] 'Moves he at thy bidding, or lags behind thy sense?'—'is *left behind* by thy words—fails to comprehend them.' Ajax, at the back of the stage, has no view of the side passage by which the attendant approaches: hence his impatient question to Tecmessa. Cf. Eur. *Or.* 1085, ἦ πολὺ λέλειψαι τῶν ἐμῶν βουλευμάτων, 'you are far behind my plans' (i.e. you do not understand them): *Helen.* 1262, λέλειμμαι τῶν ἐν Ἕλλησιν νόμων, 'I am not versed in the laws of Greece.'

544 καὶ δή.] *Iamiam*: 'even now.' Cf. Ar. *Av.* 175, ΠΕΙ. βλέψον κάτω.—ΕΠ. καὶ δὴ βλέπω· 'I *am* looking.'

545 αἶρε.] It seems unnecessary to understand αἶρε with reference to the higher level—the raised stage of the eccyclema (v. 348)—on which Ajax stood. The word seems simply to mean that the child was to be lifted from the ground to his father's arms.

ΑΙΑΣ

αἶρ' αὐτόν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ
νεοσφαγῆ που τόνδε προσλεύσσων φόνον,
εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
δεῖ πωλοδαμνεῖν κἀξομοιοῦσθαι φύσιν.
ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,

546 νεοσφαγῆ φόνον.] Cf. v. 253, λιθόλευστον Ἄρη: Eur. *El.* 1172, νεοφόνοις ἐν αἵμασι.

547 δικαίως] = ἀκριβῶς, ἀληθῶς. Lucian *de Hist. Conscrib.* c. 39. ἀλλ' οὐ Ξενοφῶν αὐτὸ ποιήσει, δίκαιος συγγραφεύς, οὐδὲ Θουκυδίδης· (*qui iustus est historicus*: 'a legitimate historian':) Soph. *Trach.* 611, εἴ ποτ' αὐτὸν...ἴδοιμι σωθέντ' ἢ κλύοιμι πανδίκως = παντελῶς.

τὰ πατρόθεν.] 'On the father's side.' The words εἴπερ δικαίως ἔστ' ἐμός would have expressed the meaning sufficiently without the addition of τὰ πατρόθεν. But the added words have a special point,—not, perhaps, without irony. 'The child who is Tecmessa's τὰ μητρόθεν may have derived from his mother certain qualities which would make him shrink at the sight of blood. But if Ajax has been his father, the temperament of the other parent matters little. The inherited nature of Ajax will vanquish all meaner elements.'

548 ἀλλά...φύσιν.] ('He will not shrink from this sight, *though unused to it.*) *But* he must at once be broken into his father's rugged school, and moulded to the likeness of his nature.' ὠμοὶ νόμοι—habits of hardy indifference to the sight of things which unnerve slighter natures: cf. the epithets of Ajax, ὠμοκρατής, v. 205, ὠμόφρων, v. 931.—Not τρόποι, but, with a certain heroic arrogance, νόμοι,—a term implying that his peculiar system of usages has a higher unity, a deeper and more earnest meaning, than any set of habits arbitrarily formed. It is a distinct and authoritative code, carrying the sanction of a great example. Cf. Hor. *Od.* II. 15. 11, *non ita Romuli Praescriptum et intonsi Catonis Auspiciis veterumque norma.*

549 πωλοδαμνεῖν.] Properly, to break in a young horse: cf. Plut. *Them.* c. 2, τοὺς τραχυτάτους πώλους ἀρίστους ἵππους γίγνεσθαι φάσκων, ὅταν, ἧς προσήκει, τύχωσι παιδείας καὶ καταρτύσεως. Lucian employs the same metaphor, *Amor.* c. 45, καὶ βραχὺ τὴν νεότητα πωλοδαμνήσας ('having broken in his youthful strength') ἐν εἰρήνῃ μελετᾷ τὰ πολεμικά. For the structure of the phrase πωλοδαμνεῖν ἄνθρωπον, compare ταυροκτονεῖν βοῦς, *Trach.* 760: βουκολεῖν ἵππους, *Il.* XX. 221: νέκταρ οἰνοχοεῖν, *ib.* IV. 3.

ἐξομοιοῦσθαι.] Passive: αὐτόν being the accusative *after* πωλοδαμνεῖν, but *before* ἐξομοιοῦσθαι. Cf. v. 689, *note.*

550 ὦ παῖ, γένοιο, κ.τ.λ.] Cf. Attius (circ. 140 B.C.) *Armorum Iudicium* (a tragedy on the subject of the contest for the arms of Achilles), *frag.* 109, *Virtute sis par, dispar fortunae patris*: Virg. *Aen.* XII. 435 (Aeneas to Ascanius), *Disce, puer, virtutem ex me verumque laborem, Fortunam ex aliis.* Eur. *Alc.* 181, (the θεράπων to Admetus)—σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, | σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.—Compare Hector's prayer for his son (*Il.* VI. 476): 'Zeus and 'ye other gods, grant, I pray you, 'that this my son also may become, 'like me, illustrious among the Tro-'jans...And may some one say of him

τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
ὁθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,
[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν.]
ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.
ὅταν δ' ἵκῃ πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης.
τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

'some day, as he comes back from 'battle, *Now this man is much better* '*than his father.*'

552 **καὶ νῦν.**] 'Even now,'—before the prosperity which I invoke for you has had time to unfold itself.

553 **οὐδέν.**] Probably the accusative: cf. v. 996, and Aesch. *Ag.* 85, τί δ' ἐπαισθομένη...; But οὐδὲν might be adverbial; cf. v. 115, φείδου μηδὲν ὧνπερ ἐννοεῖς.

554 **ἐν τῷ φρονεῖν γὰρ μηδέν.**] 'Yes, in the slumber of the feelings is life sweetest.'—τὸ μὴ φρονεῖν, 'to be without understanding;' meaning here, to have as yet no developed moral sense; as Mimnermus quoted by Schneidewin says, *frag.* 2. 4, πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης | τερπόμεθα πρὸς θεῶν, εἰδότες οὔτε κακὸν | οὔτ' ἀγαθόν.—The following line—τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν—is rejected as spurious by Dindorf and most other editors, but is defended by Hermann. The meaning at least, is intelligible:—'insensibility, though an evil, is a painless evil:'—an evil, as precluding τὸ χαίρειν: a painless evil, because exempt from τὸ λυπεῖσθαι. The praise of unconscious childhood leads the speaker to a bitter reflection on his own experience,—that the pains of moral consciousness outbalance its pleasures. But the bracketed verse is certainly an awkward interruption to the coherence of the lines before and after it.

555 **ἕως...μάθῃς.**] ἕως is used (1) with aor. indic. of a definite event in past time: ἐπολέμησαν ἕως ἐνίκησαν: Madvig *Synt.* § 114 *c* R. 1.—(2) with subjunctive and ἄν, of an uncertain event in future time: πολεμήσουσιν ἕως ἂν νικήσωσιν. In poetry the ἄν is sometimes omitted, as here: cf. *Trach.* 147, ἀμοχθον ἐξαίρει βίον ...ἕως...γυνὴ | κληθῇ: Madv. *Synt.* § 127 R. 2.—(3) with optative and ἄν, of an uncertain event in past time (ἄν being sometimes omitted in poetry): ἐπολέμησαν ἕως ἂν νικήσαιεν, 'until they should conquer:' or when an abstract case is put in the opt. with ἄν: οὐκ ἀποκρίναιο ἄν, ἕως ἂν σκέψαιο, 'you *would not* answer, until...' (Plato *Phaedo* p. 101 D).

556 **πρὸς τοῦτο.**] sc. τὸ μαθεῖν τὸ χαίρειν καὶ τὸ λυπεῖσθαι.

δεῖ σε...ὅπως δείξεις.] This construction is usually explained by an ellipse of ὁρᾶν or σκοπεῖν: δεῖ σε σκοπεῖν ὅπως δείξεις. It is perhaps simpler to say that the usual infinitive after δεῖ is resolved into ὅπως with fut. indic. A somewhat analogous construction is found in Ar. *Eq.* 926, εἰς τοὺς πλουσίους | σπεύσω σ' ὅπως ἂν ἐγγραφῇς, instead of σπεύσω σε ἐγγραφῆναι.—Cf. *Phil.* 55, τὴν Φιλοκτήτου σε δεῖ | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις: Cratinus *ap.* Athen. IX. p. 373, δεῖ σ' ὅπως ἀλεκτρύονος | μηδὲν διοίσεις τοὺς τρόπους.

558 **τέως.**] 'Awhile:' τέως, ἕως ἂν μάθῃς τὸ χαίρειν, κ. τ. λ. The word τέως is used, (1) strictly as correlative to ἕως: *e.g.* *Od.* IV. 90, ἕως ἐγὼ... | ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν: but τόφρα was often used instead.—(2) Absolutely—'for a while:' Herod. I. 82, τέως μὲν...τέλος δέ.—(3) In the Attic orators τέως sometimes has the peculiar sense of '*hitherto:*' *e.g.* Lysias *in Epicr.* p. 179. 13, ὥσπερ ἐν τῷ τέως χρόνῳ εἰθισμένοι ἐστέ.

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ
στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
λείψω τροφῆς ἄοκνον ἔμπα, κεἰ τανῦν
τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.

κούφοις πνεύμασιν.] 'Feed on light airs'—as a tender plant, sheltered from storms, is nourished only by gentle breezes. κούφοις—'airily-floating,' 'softly-breathing':—with the further notion of childhood's light, careless gaiety. For a time childhood may shun the rude winds of the world, and live apart 'in a region of its own, where neither the day-god's heat, nor rain, nor any tempest troubles it' (*Trach.* 144—6). Cf. Dion Chrysostomus (*Orat.* XII. 30 (quoted by Schneidewin):—(plants) τρεφόμενοι τῇ διηνεκεῖ τοῦ πνεύματος ἐπιρροῇ, ἀέρα ὑγρὸν ἕλκοντες, ὥστε νήπιοι παῖδες.—*Orphica* 67. 6, αὖραι ψυχοτρόφοι.

βόσκου.] Lucr. V. 885, vesci *vitalibus auris*.

559 **μητρὶ τῇδε χαρμονήν.**] This is the only place in which Ajax shews any tenderness for Tecmessa (for his language at v. 652 is mere artifice, employed to quiet the fears of the Chorus): and even this hint of affection is elicited by her nearness to the child in whom his interest is centered. The words themselves recall Hector's in the *Iliad* (VI. 479), καί ποτέ τις εἴπῃσι, Πατρός γ' ὅγε πολλὸν ἀμείνων | ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, | κτείνας δήιον ἄνδρα· χαρείη δὲ φρένα μήτηρ.—χαρμονήν, accus. in apposition to the sentence: Eur. *Or.* 1105, Ἑλένην κτάνωμεν,—Μενέλεῳ λύπην πικράν.

560 **οὔτοι σ' Ἀχαιῶν, κ. τ. λ.**] A reply to Tecmessa's forebodings, (vv. 510 ff.)—οὔτοι μή...ὑβρίσῃ: Madvig *Synt.* § 124 *a* R. 3. Cf. v. 83.

562 **τοῖον.**] Cf. v. 164, *note*.

πυλωρὸν φύλακα.] 'A trusty warder,'—πυλωρός implying watchful, jealous care. Cerberus is Αΐδου πυλωρὸς κύων (Eur. *H. F.* 1277).

563 **τροφῆς ἄοκνον ἔμπα, κ.τ.λ.**] 'Who will not flag in care, albeit now he is following a far path, busied with chase of foes.' τροφῆς depends on ἄοκνον, considered as an adjective of fulness: Madvig *Synt.* § 63 *a*.—ἔμπα with ἄοκνον: 'assiduous all the same, although,' &c. Cf. v. 122, *note*. The form ἔμπα is found also in Pind. *N.* IV. 58.

κεἰ.] The usual distinction between εἰ καί and καὶ εἰ is that the former states an actual, the latter an imaginary case: ἄνθρωπος, εἰ καὶ θνητός ἐστι: ἄνθρωπος, καὶ εἰ ἀθάνατος ἦν. But καὶ εἰ sometimes admits an existing fact which the speaker concedes with reluctance, or wishes to make light of: *e.g.* Aesch. *Cho.* 290, κεἰ μὴ πέποιθα, τοὔργον ἔστ' ἐργαστέον: 'though (perhaps) I do not feel confident, the deed must be done.'

564 **οἰχνεῖ.**] The word implies a lonely or remote path: 'maestae oberrationis vim habet,' Ellendt *s.v.* Cf. *El.* 165, ταλαίν', ἀνύμφευτος αἰὲν οἰχνῶ.

θήραν ἔχων.] Cf. v. 543, παρουσίαν ἔχειν, *note*.—Teucer had gone on a foray (v. 343) among the uplands of the Mysian Olympus (v. 720).

ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεώς,
ὑμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,
κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως
τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
Τελαμῶνι δείξει μητρί τ', Ἐρίβοιαν λέγω,
ὥς σφιν γένηται γηροβοσκὸς εἰσαεί.
[μέχρις οὗ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.]
καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
θήσουσ' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.
ἀλλ' αὐτό μοι σύ, παῖ, λαβὼν ἐπώνυμον,

565 **ἀσπιστῆρες.**] Cf. v. 1186, where the Salaminian sailors complain of their 'sore burden of *martial* toils' (δορυσσοήτων μόχθων).

566 **τήνδε...χάριν.**] 'This task of love'—care for Eurysaces.

567 **ἀγγείλατε.**] Cf. v. 990.

569 **Ἐρίβοιαν λέγω.**] Added to shew that he does not mean Teucer's mother, Hesione (v. 1300). Eriboea was the daughter of Alcathous, king of Megara,—'a territory which the Athenians regarded as originally Attic, since, as a portion of the ancient Ionia, it had been subject to Theseus.' (Schneidewin.)—Hermann, Lobeck, and others, Ἐρίβοια λέγω. Cf. Aesch. *frag.* 169, ἀλλ' Ἀντικλείας ἆσσον ἦλθε Σίσυφος, | τῆς σῆς λέγω τοι μητρός.

571 **μέχρις οὗ, κ.τ.λ.**] Elmsley and Dindorf agree in rejecting this verse, as inserted by a commentator for the purpose of limiting εἰσαεί. As Lobeck says, 'μέχρις et ἄχρις apud Tragicos non leguntur.' Hermann once conjectured ἔστ' ἄν, but afterwards read μέχρις μυχοῖς.

572 **καὶ μήτε...μήτε**] Depending on ὅπως, v. 567.

ἀγωνάρχαι.] 'Stewards of games,'—acting at once as presidents and judges: the prose word was ἀγωνοθέτης. The mere function of judge was also expressed by βραβεύς (*El.* 690). At the Olympic festival the judges were called Ἑλλανοδίκαι.

573 **θήσουσι.**] Propose as prizes. Cf. *Od.* XI. 545, δικαζόμενος παρὰ νηυσὶν | τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ, | παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

ὁ λυμεὼν ἐμός.] The position of the article is singular. Ordinary usage required either ὁ ἐμὸς λυμεών, or λυμεὼν ὁ ἐμός: ὁ λυμεὼν ἐμός ought to mean, 'the destroyer is mine.' It has been proposed to read ὁ λυμεὼν ἐμοί: Schaefer reads μήτε λυμεὼν ἐμός.—Only three parallel cases have been adduced: (1) In Eur. *Hipp.* 683, the received reading is Ζεύς σ' ὁ γεννήτωρ ἐμὸς | πρόρριζον ἐκτρίψειεν.—(2) An Elean inscription in Boeckh's *Corp. Inscr.* I. p. 26, τῷ Δὶ Ὀλυμπίῳ: (3) Athenaeus VII. p. 325, τῇ Ἑκάτῃ τριγλανθίνῃ.—In the two latter cases, however, the words Ζεὺς-Ὀλύμπιος—Ἑκάτη-Τριγλανθίνη—may be regarded as forming single titles.

574 **ἀλλ' αὐτό...σάκος.**] 'No—*this* take thou, my son,—the broad shield from which thou hast thy name;—hold, wielding it by the bulky armlet, that sevenfold, spear-proof targe!'

ἐπώνυμον.] The child of 'shield-bearing' Ajax (v. 19) had received the surname of Eurysaces, just as Hector's son, whose proper name was Scamandrius, received from the Trojans the surname of Astyanax (*Il.* VI. 402)—τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι | Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.

Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων
πόρπακος ἑπτάβοιον ἄρρηκτον σάκος·
τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται.
ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους
δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.

576 **πόρπακος.**] Here, apparently a handle formed by twisted thongs, through which the arm was passed; usually a metal ring (otherwise κρίκος) for the same purpose, which was taken out when the shield was not required for use. Thus in the *Knights* (v. 848) the Sausage-seller makes it a charge against Cleon that he had dedicated shields in the acropolis, αὐτοῖσι τοῖς πόρπαξιν—as if ready for immediate use against the people. In Homer the handle of the heavy shield (θυρεός) is formed by cross-pieces of wood (κανόνες, *Il.* VIII. 193): to these succeeded the later invention of the πόρπαξ: and later still, the ὄχανον, a handle of cross-bands,—invented, according to Her. I. 171, by the Carians.

ἑπτάβοιον.] The shield made for Ajax by Tychius, σκυτοτόμων ὄχ' ἄριστος, who covered it with seven layers of bull's-hide, and an eighth of brass,—ἐπὶ δ' ὄγδοον ἤλασε χαλκόν, *Il.* VII. 220.

577 **τὰ δ' ἄλλα τεύχη.**] When Achilles slew Eetion, the father of Andromache, he forebore to despoil the corpse—ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν (*Il.* VI. 418). Again, in the *Odyssey* (XI. 74), the shade of the unburied Elpenor pleads with Odysseus—ἀλλά με κακκῆαι σὺν τεύχεσιν, ἅσσα μοι ἔστιν. The body-armour is termed ὑπασπίδιος κόσμος: see v. 1408.

κοίν' ἐμοί.] *Ant.* 546, μή μοι θάνῃς σὺ κοινά.

τεθάψεται.] Interment was the rule in historical times; cremation in the Homeric age (πυραὶ νεκύων καίοντο θαμειαί, *Il.* I. 52). Agamemnon's tomb is called πυρά in Soph. *El.* 901: and the pretended remains of Orestes are δέμας | φλογιστὸν ἤδη καὶ κατηνθρακωμένον (*ib.* 58). On the other hand more than one disinterment of the so-called relics of some ancient hero is recorded in historical times: *e.g.* of Orestes at Tegea, circ. 560 B.C. (νεκρὸν μήκεϊ ἴσον ἐόντα τῇ σορῷ. Her. I. 68:) and of Theseus at Scyros, circ. 476 B.C. (Plut. *Thes.* c. 36, εὑρέθη δὲ θήκη τε μεγάλου σώματος αἰχμή τε παρακειμένη χαλκῆ καὶ ξίφος.)

579 **πάκτου.**] 'Make fast,' 'close.' Ar. *Lys.* 264, μοχλοῖς δὲ καὶ κλῄθροισιν τὰ προπύλαια πακτοῦν. The verb πακτόω is from πακτός, Doric for πηκτός. The expression in Ar. *Ach.* 479, κλεῖε πακτὰ δωμάτων, 'close the barriers (doors) of the house'—is parodied from Euripides.—Ajax now wishes to be left alone in the tent, and desires Tecmessa to shut him in: she is then to withdraw to the apartment of the women.

ἐπισκήνους.] 'At,' *i.e.* 'before'—'the tent.' Cf. *O. T.* 184, ἀκτὰν παραβώμιον.

580 **φιλοίκτιστον.**] 'In good truth a woman is a plaintive thing.' Cf. Eur. *H. F.* 536, τὸ θῆλυ γάρ πως μᾶλλον οἰκτρὸν ἀρσένων, 'women are somehow quicker to utter their grief than men:' Schol. *ad Il.* XXII. 88, φίλοικτον χρῆμα ἡ γυνή. The adj. φιλοίκτιστος is formed from οἰκτίζω (active voice, 'to pity:' midd., 'to lament'). Hermann distinguishes φίλοικτος, 'given to laments,' from φιλοίκτιστος, 'pitiable;' but Lobeck observes—'φίλοικτος a φιλοίκτιστος, pro quo Aeschylus φιλόδυρτος dixit,

πύκαζε θᾶσσον. οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.

ΧΟΡΟΣ

δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

ΤΕΚΜΗΣΣΑ

ὦ δέσποτ' Αἴας, τί ποτε δρασείεις φρενί;

ΑΙΑΣ

μὴ κρῖνε, μὴ 'ξέταζε. σωφρονεῖν καλόν.

dubito an distingui non magis possit quam φίλεμος et φιλέραστος similiaque, si de personis dicuntur.' The *neuter* adjective is contemptuous: cf. Ar. *Eccl.* 236, χρήματα πορίζειν εὐπορώτατον γυνή: Eur. *El.* 1035, μῶρον μὲν οὖν γυναῖκες.

581 οὐ πρὸς ἰατροῦ...πήματι. '’Tis not for a skilful leech to drone charms over a sore that craves the knife.' Lamentation can do no good when a man's whole life is incurably tainted with dishonour. There remains but one resource—his own sword. Cf. Ovid *Met.* I. 190, *Cuncta prius temptata: sed immedicabile vulnus Ense recidendum est, ne pars sincera trahatur.*—Incantations, ἐπῳδαί, held a recognised place in the pharmacy of early Greece. When patients applied to the centaur Chiron, says Pindar (*P.* III. 90), 'he loosed and delivered them from 'various ills,—treating some with 'gentle spells, (τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων,) 'some with soothing 'draughts, or by hanging charms 'about them; and some by surgery 'he restored to health.' The incantation was usually employed in connection with some specific, to aid its working: see Plato *Charm.* p. 155 E (Socrates is speaking ironically), 'I said that the thing itself was a mere leaf; but that there was an incantation for use with the charm (ἐπῳδὴ δέ τις ἐπὶ τῷ φαρμάκῳ εἴη), which if it should be sung when the charm was applied, a cure was certain; but without the incantation there would, I added, be no use in the leaf.'—Already in the time of Demosthenes such arts were generally ridiculed: Dem. *in Aristog.* I. p. 793, ταῦτα λαβὼν τὰ φάρμακα καὶ τὰς ἐπῳδὰς...μαγγανεύει καὶ φενακίζει καὶ τοὺς ἐπιλήπτους φησὶν ἰᾶσθαι.

582 τομῶντι.] 'That craves the knife,'—lit., 'desiring to use the knife' (for its own relief). Desiderative verbs in άω or ιάω are formed from substantives. The following occur:—θανατάω ('I long to die'—θάνατος): κλαυσιάω (κλαῦσις): μαθητιάω: στρατηγιάω: τυραννιάω: φονάω: ὠνητιάω.

583 προθυμίαν.] 'This eager haste,'—the impatience of Ajax to be alone; cf. v. 581, πύκαζε θᾶσσον.

584 ου γάρ μ' ἀρέσκει.] For the 'Attic' accus., cf. v. 112, *note.*

585 δρασείεις.] Cf. v. 326, *note.*

586 μη κρῖνε.] 'Ask not.' *Ant.* 399, τήνδ' αὐτὸς λαβὼν | καὶ κρῖνε κἀξέλεγχε, 'question—examine her:' *Trach.* 314, τί δ' αὖ' ἐγώ; τί δ' ἄν με καὶ κρίνοις; The use of κρίνειν for ἀνακρίνειν is peculiar to Sophocles.

σωφρονεῖν καλόν.] 'To be discreet is good.' Hector, importuned by Andromache, bids her 'go into the house, and mind her proper tasks' (τὰ σαυτῆς ἔργα κόμιζε, *Il.* VI. 490).

ΤΕΚΜΗΣΣΑ

οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἱκνοῦμαι μὴ προδοὺς ἡμᾶς γένῃ.

ΑΙΑΣ

ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς
ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;

ΤΕΚΜΗΣΣΑ

εὔφημα φώνει.

ΑΙΑΣ

τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ

σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ

πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ

ταρβῶ γάρ, ὦναξ.

588 μὴ προδοὺς...γένῃ.] *Ne committas ut nos destituas.* 'Be not guilty of forsaking us.' Cf. *Phil.* 772, μή σαυτόν θ' ἅμα | κἀμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ: 'lest thou become the murderer of:' Plato *Soph.* p. 217 C, μή, ὦ ξένε, ἡμῖν τήν γε πρώτην αἰτησάντων χάριν ἀπαρνηθεὶς γένῃ.—'do not be guilty of refusing—:' Her. III. 64. μαθὼν δὲ ὡς μάτην ἀπολωλεκὼς εἴη τὸν ἀδελφεόν, ἀπέκλαιε τον Σμέρδιν.

589 ἄγαν γε λυπεῖς.] 'O, ’tis too much!' Cf. *Ant.* 572, ΙΣ. ὦ φίλταθ' Αἷμον, ὥς σ' ἀτιμάζει πατήρ. ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

θεοῖς...ὀφειλέτης.] Ajax regards himself as the victim of Athene's displeasure (v. 401),—with no hope of succour from other deities (v. 399)—nay, 'manifestly hated by the gods' (v. 457). Why adjure *him* by their name? What duty or service did he longer owe them? They had cast him off: what motive remained for wishing to please them? This view of the give-and-take relation between gods and men is highly characteristic of ancient paganism. See Virg. *Aen.* XI. 51, *Nos iuvenem exanimum* et nil iam coelestibus ullis Debentem *vano moesti comitamur honore.* He was dead, and so his account with the gods was closed: he was quits with them; they had done their worst. Maximian (circ. 500 A.D.?) *Eleg.* V. 231, (the speaker is an old man,) *nil mihi cum superis: explevi munera vitae:* 'I have no more to do with the gods; I have fulfilled the duties of life:' *i. e.* 'they have no further claim upon *me*, and I have little more to hope or fear from *them*.'

οὐδὲν ἀρκεῖν.] *Nihil praestare officii.* Cf. v. 439.

591 τοῖς ἀκούουσιν λέγε.] Cf. Eur. *H. F.* 1185 (ΑΜ. ἐπάθομεν πάθεα μέλεα πρὸς θεῶν).—ΘΗ. εὔφημα φώνει.—ΑΜ. βουλομένοισιν ἐπαγγέλλει ('your admonition meets willing ears,' *i. e.* 'I wish I could εὔφημα φωνεῖν:') Aesch. *Ag.* 1631, δεχομένοις λέγεις θανεῖν σε.

ΑΙΑΣ

οὐ ξυνέρξεθ' ὡς τάχος;

ΤΕΚΜΗΣΣΑ

πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ

μῶρά μοι δοκεῖς φρονεῖν,

εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ

στροφὴ α'.

ὦ κλεινὰ Σαλαμίς, σὺ μέν που

593 οὐ ξυνέρξετε;] Schol. οὐ συγκλείσετε; κελεύει δὲ τοῖς θεράπουσιν αὐτὴν ἀποκλείειν.

595 ἄρτι.] 'If thy new hope is to school my bent'—a hope of which long experience might have taught you the futility. At v. 346 Ajax was brought on the stage by the eccyclema. Upon his repeated command 'to close the doors,' it is now rolled back,—he is removed from the stage,—and the central door in the σκηνή is closed. At the same time Tecmessa, with Eurysaces, leaves the stage by another door in the back-scene, supposed to lead to the γυναικῶν. It was fitting that Ajax should have a space of solitude in the tent, to mature his preparations for death. At v. 820 his sword is described as 'newly-whetted.'

596—645. The first στάσιμον (μέλος), or ode by the entire Chorus after taking up their position at the thymele. The parode or 'entrance-chant' (vv. 134—200) was sung on their way thither. Aristotle (*Poet.* XII. 23) describes the stasimon as μέλος χοροῦ τὸ ἄνευ ἀναπαίστου καὶ τροχαίου. The term itself appears to involve two notions,—that of the Chorus *in position* at the thymele,—and that of an ode unbroken by dialogue or anapaests.

Cho. O famous Salamis, thou, I think, dwellest sea-lashed, happy; but I on the plains of Troy wait wearily for the guerdon of my toils, with the fear of sullen Hades at my heart. And to crown my sorrows Ajax is vext with a sore malady,—Ajax, once dominant in war,—now a cherisher of lonely thoughts, and dishonoured by the ungenerous Atreidae. Sharp will be his mother's cry when she hears these tidings; and well for him also that he should pass to the shelter of the grave. Alas, Telamon, there is heavy news for thee to hear,—of a curse which has never rested on any life of the Aeacidae save his.

596—608. Metres of the first strophe:—

V. 596. ὦ κλεινὰ Σαλαμὶς | σὺ μέν που |: spondee, choriambus, bacchius.

V. 597. ναί|εις ἁλίπλακτος εὐ|δαίμων |: anacrusis: choriambus, epitritus.

V. 598. πᾶσ|ιν περίφαντος ἀεί |: anacrusis: choriambus, bacchius. These three verses are 'Glyconic.'

V. 599—600. ἐγὼ δ' | ὁ τλάμων παλαιὸς ἀφ' οὗ | χρόνος |: iambic dipodia, followed by a Glyconic verse of trochee, choriambus, iambus.

Vv. 601, 602. Ἰδαῖ|α μίμν|ω λειμῶνι ἄποινα μηνῶν |: iambic dipodia, followed by a Glyconic verse of spondee, choriambus, bacchius.

ναίεις ἁλίπλακτος, εὐδαίμων,

πᾶσιν περίφαντος ἀεί·

ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος

Vv. 603, 4. ἄν ἡρίθμος αἰ ἐν εὐνῶμαι |: same as v. 597.

V. 605. χρόνῳ | τρυχόμενος |: iambus, choriambus.

V. 606. κακὰν | ἐλπίδ' ἔχων |: same.

V. 607. ἔτι με ποτ' ἀνύσειν |: a dochmiac monometer. (The normal dochmiac is ⏑ – – ⏑ –: here, two of the long syllables are resolved into four short ones.)

V. 608. τὸν ἀπότροπον ἀΐδηλον ἅιδαν |: 'antispastic' monometer, (properly ⏑ – – ⏑: but each of the long syllables is here resolved into two short ones,)—followed by an iambic penthemimer.

597 ναίεις.] Cf. *Il.* II. 625, Ἐχινάων θ' ἱεράων | νήσων, αἳ ναίουσι πέρην ἁλός: *ib.* 648, πόλεις εὐναιετάωσας.

ἁλίπλακτος.] Aesch. *Pers.* 309, θαλασσόπληκτον νῆσον Αἴαντος. Lobeck in his 2nd edition follows a majority of the MSS. (and Suidas) in reading ἁλιπλανκτος, but thinks that it might be equivalent in sense to ἁλίπλακτος, πλήσσω and πλάζω being as intimately connected in meaning as *schlagen* and *verschlagen*.

598 πᾶσιν περίφαντος ἀεί.] As the illustrious seat of the Aeacidae. The epithet περίφαντος serves merely to heighten the picture suggested by κλεινά and εὐδαίμων, of Salamis basking in peaceful and admired prosperity, while her children on the plains of Troy are weary, unregarded sufferers. Some critics have needlessly charged the poet with an allusion to the victory of Salamis. He was not careful of such anachronisms. Thus one of the competitors in the Pythian games at which Orestes was killed is represented as coming from Barca, a city founded in 560 B.C. (*El.* 727). But no anachronism need be supposed here.

600 ἐγὼ δέ...τρυχόμενος.] 'But I, sufferer, 'tis long time that I wait my reward for camping under Ida,—through endless months ever worn by the steady march of time.'—Ἰδαῖα λειμώνια ἄποινα, *Idaea pratensia praemia*,—'a reward (victory) for (a 'long campaign upon) the meadows 'of Ida.'—(Hermann's conjecture, adopted by Dindorf.) But the expression appears too strained for Sophocles.—εὐνώμης χρόνος = εὐκίνητος: 'ceaselessly-moving' time,—the steady march of the years with no pause or respite from monotony in their inexorable routine. The form εὐνώμης is defensible by ἱππονώμης and νεκρονώμης ('a corpse-bearer:' Manetho, circ. 300 B.C.). But if εὐνώμης = εὐκίνητος, its natural sense would be—not 'remorselessly advancing,' but—'swiftly moving'—precisely what the time at Troy was *not*. No satisfactory restoration of this corrupt passage has yet been made. The best may perhaps be found in a combination of Bergk's εὐνῶμαι with Lobeck's ἔπαυλα:—

> Ἰδαῖα μίμνων λειμῶνι' ἔπαυλα,
> μηνῶν
> ἀνήριθμος, αἰὲν εὐνῶμαι,
> χρόνῳ τρυχόμενος, κ.τ.λ.

'Tarrying through countless months, 'I ever make my couch in the quar'ters (ἔπαυλα) on the plains of Troy.' Three points require notice: (1) ἔπαυλα. A variant for μηνῶν is μήλων. Now μήλων may originally have been a gloss on ἔπαυλα by an annotator who remembered that word in the sense of '*sheep*fold' in *O. T.* 1138.—(2) The phrase εὐνᾶσθαι ἔπαυλα, 'to sleep in quarters,' is not, perhaps, harsher than that in Aesch. *Ag.* 176 (δαιμόνων)...σέλμα σεμνὸν ἡμένων. The MSS. are agreed on μίμνω or μίμνων: else it would

Ἰδαῖα μίμνω λειμώνι' ἄποινα, μηνῶν
ἀνήριθμος αἰὲν εὐνῶμαι
χρόνῳ τρυχόμενος,
κακὰν ἐλπίδ' ἔχων
ἔτι μέ ποτ' ἀνύσειν
τὸν ἀπότροπον ἀΐδηλον Ἅιδαν.

have been desirable to replace it, if possible, by a participle in the sense of 'occupying.'—(3) *εὐνῶμαι.* In passages of this kind, the misery of bivouacking in the open air (*δυσαυλία*) is usually a prominent topic: see Aesch. *Ag.* 542—545, and vv. 1206—1210 of this play.

It remains to notice (*a*) Bergk's conjecture, adopted in the 5th edition of Schneidewin: *Ἰδᾶδι μίμνων χειμῶνι πόᾳ τε, μηνῶν | ἀνήριθμος, αἰὲν εὐνῶμαι | πόνῳ τρυχόμενος,* 'abiding in the land of Ida,' (*Ἰδᾶδι = ἐν γῇ Ἰδᾶδι*) 'in winter and grass-time '(summer), I ever bivouac oppressed 'by toil,' &c. Cf. Rhianus (of Crete, author of epic *Μεσσηνιακά*, circ. 222 B.C.) *ap.* Paus. IV. 17. 6, *ἐστρατόωντο | χείματά τε ποίας τε δύω καὶ εἴκοσι πάσας.*—(*b*) Schneidewin's former conjecture:—*Ἰδαῖα μίμνων λειμώνια πίσε', ἀλγέων | ἀνήριθμος, αἰὲν εὐνῶμαι | δρόσῳ τρυχόμενος:* 'bearing up against (the hardships of) Ida's meadow-plains, amid countless miseries I bivouac,' &c. (*Il.* XX. 9, *πίσεα ποιήεντα,* 'grassy meadows.') But *μίμνειν πίσεα,* 'to withstand (endure) meadows,' is a singular phrase.

604 **μηνῶν ἀνήριθμος.**] Genitive of fulness: cf. v. 563, *τροφῆς ἄοκνος*: *El.* 232, *ἀνάριθμος...θρήνων.*—Madv. *Synt.* § 63 *a.*

606 **ἐλπίδα.**] Cf. v. 799: Her. VIII. 12, *ἐς φόβον κατιστέατο ἐλπίζοντες πάγχυ ἀπολέεσθαι*: '*looking forward to* utter destruction:' Lucan V. 455, *Naufragii spes omnis abit.*

607 **ἔτι με . ἀνύσειν.**] The Latin construction *ἐλπίζων με ἀνύσειν* gives a stronger emphasis to the speaker's self-commiseration. Cf. *El.* 471, *πικρὰν | δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.* And so *El.* 65, *Trach.* 706. In most cases where this full construction is used the subject to the principal verb is directly contrasted with some other person: *e. g. Od.* VIII. 221, *τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι.* In other instances—frequently in Plato's dialogues—the enclitic *με* occurs in this construction without such definite emphasis,—serving, however, to mark lightly the separate personality of the speaker: *e.g.* Plato *Symp.* p. 175 E, *οἶμαι γάρ με παρὰ σοῦ... σοφίας πληρωθήσεσθαι*: *id. Rep.* p. 400 B, *οἶμαι δέ με ἀκηκοέναι.*

ἀνύσειν.] 'Reach;' 'pass to:' *O. C.* 1562, *ἐξανύσαι...τὰν παγκευθῆ κάτω | νεκρῶν πλάκα*: Eur. *Suppl.* 1142, *ποτανοὶ δ' ἤνυσαν τὸν Ἅιδαν.*

608 **ἀπότροπον...ἀΐδηλον.**] 'The direful, the gloom-wrapt Hades.'—*ἀπότροπον*—*οἷον ἄν τις ἀποτρέποιτο*: 'horrible.' That Sophocles used the word in this sense appears certain from *O. T.* 1312, *ἰὼ σκότου | ἐμὸν νέφος ἀπότροπον,* (Oedipus exclaims,)—'Oh darkness enshrouding me, *from which all men turn!*' (the Chorus had just been expressing their *horror.*) Otherwise *ἀπότροπος Αἴδης* might well mean 'remote, aloof from men and gods,' 'unseen:' cf. Eur. *Hel.* 2. *ἐν Αἴδης χωρὶς ᾤκισται θεῶν.* See Bion *Idyl.* II. 2, *ἐν ἄλσεϊ δενδρήεντι...τὸν ἀπότροπον εἶδεν Ἔρωτα, ἐσθόμενον πτέρυγο ποτὶ κλάδον*: 'Love, the solitary.'—*ἀΐδηλος Αἴδης,*—two words of the same origin: cf. *O. T.* 603, *Πυθώ δ' ἰὼν πεύθου*: (Strabo mentions the derivation of *Πυθώ* from *πεύθεσθαι,* IX. p. 419:) Hom. *Il.* II. 758, *Πρόθοος θοὸς ἡγεμόνευεν.*

ἀντιστροφὴ α'.

καί μοι δυσθεράπευτος Αἴας
ξύνεστιν ἔφεδρος, ὤμοι μοι,
θείᾳ μανίᾳ ξύναυλος·
ὃν ἐξεπέμψω πρὶν δή ποτε θουρίῳ
κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
φίλοις μέγα πένθος ηὕρηται.
τὰ πρὶν δ' ἔργα χεροῖν

610 **ἔφεδρος.**] 'A fresh trouble in reserve:' lit., 'reserve champion,'—as if, when other adversities abated, Ajax stepped into their place and took his turn at harassing the sufferers. The *ἔφεδρος* was a third combatant,—'sitting by' to fight the winning pugilist or wrestler. See Ar. *Ran.* 791, (Aeschylus and Euripides are contesting the tragic throne: Sophocles waived his pretensions, and) *ἔμελλεν...ἔφεδρος καθεδεῖσθαι· κἂν μὲν Αἰσχύλος κρατῇ, | ἕξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχνης | διαγωνιεῖσθ' ἔφασκε πρός γ' Εὐριπίδην.*—Martial V. 24. 8, *Hermes* (an invincible gladiator) *suppositicius sibi ipse,* 'his own reserve champion,' *i. e.* needing none to back him,—an imitation of Aesch. *Cho.* 851, *ἔφεδρος | μόνος ὢν δισσοῖς θεῖος Ὀρέστης.*

611 **ξύναυλος**] = *σύνοικος, συνών.* Cf. *Phil.* 1168 *ἄχθος ᾧ ξυνοικεῖ*: *O. T.* 337, *ὀργὴν...τὴν σὴν ὁμοῦ | ναίουσαν οὐ κατεῖδες,* *i. e.* 'dwelling in thy bosom.'—*θείᾳ*: cf. vv. 176, 278.

612 **ἐξεπέμψω.**] 'Sentest forth *from thee*' (middle voice)—'sentest forth on thy own behalf,' as a cherished son and representative. For the force of the middle cf. Her. II. 25, *δοκέει δέ μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἑκάστοτε ἀποπέμπεσθαι τοῦ Νείλου ὁ ἥλιος*: 'Moreover I do not think that the sun *throws off* all the water annually absorbed from the Nile:' and so *ἀποπέμπεσθαι* of *putting away* a wife, *id.* VI. 63: Aesch. *Theb.* 664, (neither in his youth nor in his manhood) *Δίκη προσεῖπε καὶ κατηξιώσατο,*—'did Justice greet him and acknowledge him *for her own*'—deem him worthy *of herself.* Cf. *ἐξελυσάμην,* v. 531.

πρὶν δή ποτε.] 'In some bygone day:'—lit., 'formerly (*πρίν*), I suppose (*δή*), at some time or other (*ποτέ*).' In such phrases *δή* adds a certain vagueness,—contemptuous or pathetic,—to the particle with which it is joined; *e. g.* *ἄλλος δή,* *alius nescio quis*: *μέμνησθε δή που,* 'you preserve a memory *somewhere or other,*' *i. e.* 'I *presume* you remember:' *ὅστις δή,* '*whoever* it was,' &c.—Cf. Eur. *Suppl.* 1130, *σποδοῦ πλῆθος... ἀντὶ σωμάτων | εὐδοκίμων δήποτ' ἐν Μυκήναις,* '*once* (*δή*) of yore famous:' Aesch. *Ag.* 560, *Τροίαν ἑλόντες δήποτε,* *tandem aliquando.*

614 **φρενὸς οἰοβώτας.**] 'A lonely pasturer of his thoughts:' *i. e.* 'a nurser of lonely thoughts,'—one who broods sullenly apart, as did Ajax 'in his pause of many days from battle' (v. 195) before the outbreak of his frenzy,—and after it, in that gloomy despair which augured his purpose 'to do some evil deed' (v. 326),—like Bellerophon in Homer, 'devouring his own soul,—avoiding the path of men' (*Il.* VI. 202).—Cf. Aesch. *Ag.* 652, *ἐβουκολοῦμεν φροντίσιν νέον πάθος*: Theocr. XI. 80, *ἐποίμαινεν τὸν ἔρωτα.*

615 **ηὕρηται.**] *γεγένηται.* The passive form *ηὕρημαι* does not appear to have been used as a deponent.

616 **ἔργα χεροῖν.**] Cf. v. 439.—*ἔργα χεροῖν ἀρετῆς = χειρουργήματα ἀρετῆς*: for the double genitive cf. v. 309, *note.*

μεγίστας ἀρετᾶς
ἄφιλα παρ' ἀφίλοις
ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.

στροφὴ β'.

ἦ που παλαιᾷ μὲν ἔντροφος ἁμέρᾳ,
λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα
φρενομόρως ἀκούσῃ,
αἴλινον αἴλινον
οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς

620 ἄφιλα...Ἀτρείδαις.] 'Have fallen dead, nor lit a spark of love in the loveless, the miserable Atreidae.'—ἔπεσεν ἄφιλα 'have turned out unproductive of gratitude' παρ' Ἀτρείδαις 'in the minds of the Atreidae.' Cf. Pind. *O.* XII. 14, πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν, *multa praeter spem solent cadere (evenire).*—For παρά cf. Dem. *Olynth.* II. p. 18, 3, τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται.

622—634. Metres of the second strophe:—

Vv. 622, 3. ἦ που | παλαιᾷ μὲν | ἔντροφος ἁμέρᾳ: iambic dipodia; followed by Glyconic verse of trochee, choriambus, iambus.

Vv. 624, 5. λευκῷ δὲ γήρᾳ μάτ|ηρ νιν ὅταν | νοσοῦντα: iambic dipodia; followed by Glyconic verse of spondee, choriambus, bacchius.

V. 626. φρενομόρ|ως ἀκούσῃ: trochaic tripodia.

V. 627. αἴλινον | αἴλινον: dactylic dimeter.

V. 628. οὐδ' οἰκτρ|ᾶς γόον ὄρνιθος | ἀηδοῦς: spondee; choriambic dimeter hypercatal.

Vv. 629, 30. ἥσει | δύσμορος ἀλλ' | ὀξυτόνους | μὲν ᾠδὰς: spondee: choriambic dimeter: bacchius.

V. 631. θρηνήσει χερόπληκτοι δ': dactylic trimeter.

V. 632. ἐν στέρνοισι πεσοῦνται: same.

Vv. 633, 4. δοῦποι | καὶ πολιᾶς | ἄμυγμα χαίτας: spondee, choriambus: iambic penthemimer.

622 παλαιᾷ μὲν ἔντροφος ἁμέρᾳ.] 'Surely his mother,—as she spends her declining day and white old age,—when she hears,' &c. The particles μὲν—δὲ often point a merely rhetorical antithesis: *e.g.* Hes. *Theog.* 655, περὶ μὲν πραπίδας περὶ δ' ἐστὶ νόημα: Her. VII. 9, τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν.

627 αἴλινον, κ. τ. λ.] 'Will cry *Alas, alas,*—nor vent her sorrow in the nightingale's plaintive note, but utter the dirge in shrill-toned strains.' Philomela's low-voiced dirge for the long-lost Itys,—that strain in which Electra found an echo of her regret for the long-dead Agamemnon (*El.* 147),—will not serve to interpret Eriboea's *recent* sorrow. Her grief will first find voice,—not in a plaintive lament,—but in a cry of sharp, shrill anguish. Hermann understands,—(οὐδὲ) αἴλινον, οὐδὲ γόον ἀηδοῦς—ἀλλὰ κ.τ.λ. But the words αἴλινον, αἴλινον—so prominently placed, so emphatically repeated—must surely represent what Eriboea *was* likely to utter.

αἴλινον...οὐδὲ γόον...ἀλλὰ ᾠδάς.] The resumption of αἴλινον by the third clause, ἀλλὰ...ᾠδάς, is peculiarly Sophoclean: cf. v. 1111, οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύσατο | γυναικὸς...ἀλλ' οὕνεχ' ὅρκων... σοῦ δ' οὐδέν. *O. T.* 337, ὀργὴν ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ | ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.

629 ἀηδοῦς.] In apposition with ὄρνιθος. Cf. Eur. *H. F.* 465, στολὴν δὲ θηρὸς ἀμφέβαλλε σῷ κάρᾳ | λέοντος.

ἥσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ᾠδὰς
θρηνήσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται

ἀντιστροφὴ β'.

δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας.
κρείσσων παρ' Ἅιδᾳ κεύθων ὁ νοσῶν μάταν,
ὃς ἐκ πατρῴας ἥκων γενεᾶς ἄριστος

631 χερόπληκτοι δοῦποι.] Cf. Aesch. *Cho.* 417, ἀπριγδόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν | ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα | ἄνωθεν, ἀνέκαθεν· κτύπῳ δ' ἐπιρροθεῖ κροτητὸν ἀμὸν καὶ πανάθλιον κάρα. For the structure of the phrase cf. v. 546, νεοσφαγὴς φόνος: *Trach.* 756, πολυθύτοις σφαγάς.

634 ἄμυγμα.] Sc. γενήσεται, supplied from πεσοῦνται.

635 κρείσσων...μάταν.] 'Better hid with Hades were the idly vext.' When Ajax, just recovered from frenzy, called upon his Salaminian followers to slay him, they reproved him for wishing 'to cure ill by ill:' they implored him to 'control himself and be sane' (vv. 361—371). But slowly, while they listened to him, the truth of his profound anguish sank into their minds. They began to feel that life had small worth for one thus heart-broken by dishonour. 'We know not how to check thee'—is their next response to his yearnings for death—'who hast fallen in with woes so piteous' (v. 438). And while Tecmessa has been combating his purpose of self-destruction (vv. 485—595), *they* have remained passive. Once, indeed, they invoke his pity for *her* (v. 525). But they appeal to no other motive in arrest of his self-decreed doom. For herself and for her son, Tecmessa would have Ajax cling to life. His fellow-soldiers are content that he should find his own peace in death.

κρείσσων...κεύθων.] For κρείσσων κεύθων ἐστίν, instead of κρεῖσσόν ἐστι κεύθειν αὐτόν, cf. *O. T.* 1368, κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός: Lysias *de Evandr. docim.* p. 175. 4, κρείττων ἦν ὁ πατήρ μου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἑαυτοῦ ἀναλώσας. Similarly v. 76, ἔνδον ἀρκείτω μένων: δῆλός εἰμι ποιῶν, &c.—Madv. *Synt.* § 177 *b* R 4.

παρ' Ἅιδᾳ.] Elmsley's emendation for κρείσσων γὰρ Ἅιδᾳ. But the dative might be supported by *Il.* XXIII. 244, εἰσόκεν αὐτὸς | Ἄϊδι κεύθωμαι (*i. e.* ἐν Ἅιδῃ): Hes. *Opp.* 8, αἰθέρι ναίων: Pind. *N.* X. 58, οἰκεῖν οὐρανῷ.

ὁ νοσῶν μάταν.] Lit., 'the distempered *foolishly*,' *i. e.* with madness. Cf. Ar. *Pax* 95, τί πέτει; τί μάτην οὐχ ὑγιαίνεις; 'why are you flying; why so foolishly insane?'—For ὁ νοσῶν μάτην instead of ὁ μάτην νοσῶν, cf. Aesch. *P. V.* 1013, τῷ φρονοῦντι μὴ καλῶς: Eur. *Med.* 874, τοῖσι βουλεύουσιν εὖ: Soph. *El.* 792, τοῦ θανόντος ἀρτίως.

636 ἐκ πατρῴας......ἄριστος.] 'Who, by paternal lineage noblest in descent,' &c. The phrase is somewhat peculiar. One would have expected either (1) πατρῴᾳ γενεᾷ (or πατρῴας γενεᾶς) ἥκων ἄριστος, 'nobly descended *in respect of* paternal lineage:' or (2) ἐκ γενεᾶς ἀρίστης ἥκων, 'descended *from* a noble line.' In regard to genealogy ἀπό sometimes denotes remote, while ἐκ denotes immediate, descent: Isocr. *Panathen.* p. 249 B, τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας. Cf. v. 202.—Bergk proposed ὃς εὖ πατρῴας ἥκων γενεᾶς, lit. 'well off in respect of lineage,'—like χρημάτων εὖ ἥκοντες, Her. V. 62,—believing that a substantive in the sense of 'chief' ought to replace ἄριστος, which is found only in two MSS. The other MSS. leave a lacuna.

πολυπόνων Ἀχαιῶν,
οὐκέτι συντρόφοις
ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.
ὦ τλᾶμον πάτερ, οἵαν σε μένει πυθέσθαι
παιδὸς δύσφορον ἄταν,
ἃν οὔπω τις ἔθρεψεν
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

ΑΙΑΣ

ἅπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

639 **οὐκέτι...ὁμιλεῖ.**] 'Is no more constant to the old promptings of his nature, but consorts with strange emotions.'—σύντροφοι ὀργαί, = οἰκεῖοι τρόποι, the dispositions which have grown with his growth; cf. *Ant.* 355, ἀστυνόμους ὀργάς, 'the instincts of social life.'—ἔμπεδος ὀργαῖς, 'constant *in regard to*'—dative of part affected, like φύσει κακός: Madv. *Synt.* § 40.

ἐκτὸς ὁμιλεῖ.] 'Is conversant (with thoughts, impulses) outside (the sphere of his mind's normal action).' Similarly an insane person was said ἐκστῆναι φρενῶν, ἐκστῆναι ἑαυτοῦ.—For ὁμιλεῖν cf. the phrase ὁμιλεῖν φιλοσοφίᾳ, γυμναστικῇ (Plato), &c.

644 **ἂν οὔπω, κ. τ. λ.**] 'A curse which never yet has clung to any life of the Aeacidae save his.'—The phrase αἰών τις Αἰακιδᾶν, instead of ἔκγονός τις Αἰακιδᾶν, may be defended as having a certain special fitness here. It seems to speak of a dynasty in whose fortunate annals prince after prince had lived out his span, and gone to the grave full of years and honours. Hitherto each successive Aeacid 'life' had enriched the chronicle of the house with another ample and triumphant chapter. At last that fair series will be marred. The glory of Ajax has been overcast in its meridian; he will perish in his prime. Schneidewin conjectured δίων, explaining it as τῶν ἐκ Διός,—Zeus being the author of the Aeacid line: cf. v. 386. The emendation is tempting; but rather in the general sense of δῖος,—'godlike,'—'illustrious.'

ἔθρεψεν.] Cf. v. 503, οἵας λατρείας ...τρέφει, and *note*.

645 **τοῦδε.**] Sc. Αἴαντος,—not αἰῶνος. The Greek idiom is, not οὔτις αἰὼν ἄτερθε τοῦ Αἰαντείου αἰῶνος, but simply ἄτερθε Αἴαντος. Cf. *Il.* XXI. 191, κρείσσων δ' αὖτε Διὸς γενεὴ Ποταμοῖο τέτυκται,—instead of τῆς τοῦ Ποταμοῖο γενεῆς: Xen. *Cyr.* III. 3. 41, χώραν ἔχετε οὐδὲν ἧττον ἡμῶν ἔντιμον,—instead of τῆς ἡμετέρας.

646—692. The ἐπεισόδιον δεύτερον: cf. v. 201, *note*.—Ajax *comes from his tent (by the middle door of the back-scene which represents it), carrying his sword* (v. 658). Tecmessa, *with* Eurysaces, *at the same time enters by the door in the back-scene on the spectator's right, from the gynaeceum*.—*Ajax.* 'The long years bring change to all things,—even to such a stubborn will as mine. I shrink from leaving this woman desolate, and my child an orphan. But I will go and cleanse my stains, that I may escape the heavy anger of the goddess; and I will bury this sword, the gift of an enemy,—a gift that has brought me nothing but ill. Henceforth I shall know how to bear myself towards the gods,—towards the Atreidae. Do not all things pay homage to authority? Winter makes way for summer, night for day: the

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
κοὐκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἁλίσκεται

winds relax their fury,—sleep, his grasp. And shall I not learn discretion, knowing that neither friendship nor enmity is for ever? But thou, woman, go within and pray to the gods in my behalf; and do ye, also, friends, aid my wishes. Perchance, though now I suffer, ye will soon hear that I am at peace.'—It is difficult to accept the view of Welcker (*Kleine Schriften*, IV. pp. 225 ff.) and other critics, that in this speech Ajax does not intentionally mislead his hearers,—that he merely speaks of his approaching death in a strain of unstudied irony, which they, blinded by their own wish, misinterpret as a renunciation of his resolve. A more natural view of the passage is, that Ajax desires, half in pity, half in scorn, to disguise from his listeners a purpose too great for their sympathy. The language throughout can, indeed, be stretched to fit his real design. But its ambiguity passes the bounds of irony; it amounts to studied artifice. Thus when he says (v. 658), κρύψω τόδ' ἔγχος τοὐμόν... γαίας ὀρύξας, κ.τ.λ.—the words have an inner agreement with his actual purpose—to plant his sword in the ground, and to 'bury' it *in his own body*. But who can doubt that his hearers were intended to think of the sword being buried in the earth? Again he might, perhaps, have described death as τὸ ἁγνίσαι τὰ λύματα (v. 655), without intending to mislead. But, unless he had wished those words to be taken literally, would he have said εἶμι πρός λουτρά καὶ παρακτίους λειμῶνας? When he speaks of having learnt the lesson of submission, would he have said (v. 666), τὸ λοιπὸν εἴσ μεσθα, κ.τ.λ., if he had not meant to suggest the belief that his life was to be prolonged? The σεσωσμένον in v. 692 need not be pressed: Ajax would naturally speak of death as a 'deliverance.' But the other expressions appear to shew that, partly in compassion, partly with the reserve of a proud spirit conscious of isolation, he had resolved to veil the significance of his farewell.

646 **ὁ μακρὸς...χρόνος.**] For the article, cf. v. 473, *note*.

φύει ... κρύπτεται.] 'All things the long and countless years first draw from darkness, then bury from light.' Things unknown before are brought forth, developed, by the process of years,—to decay and disappear in their turn. It is the destructive—not the productive—energy of time which is uppermost in the speaker's thought: but φύει ἄδηλα serves as a foil for φανέντα κρύπτεται. Cf. *Ant.* 1112 (Creon resolves to liberate Haemon)—ἐγὼ δ' ...αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

κρύπτεται.] Reabsorbs *into itself*. Cf. Aesch. *Cho.* 120, καὶ Γαῖαν αὐτήν, ἣ τὰ πάντα τίκτεται,—'which produces all things from herself.' In *Trach.* 474, however, κρύψομαι is merely poetical for κρύψω (cf. *Ai.* v. 511, *note*).

648 **ἄελπτον.**] Schneidewin quotes Archilochus *frag.* 76, χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον: Soph. *Ant.* 388, ὄρα· βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.

ἀλλ' ἁλίσκεται, κ.τ.λ.] 'There is confusion e'en (καί) for the dreadful oath and for the stubborn will.'—ἁλίσκεται, 'is caught tripping,'—'is put to rebuke:' Schol., ἐξελέγχεται, φωρᾶται. Ajax intends his hearers to understand ἁλίσκεται in the strong sense of 'overthrown:' in his inner thought it means merely 'troubled, shaken.' His resolve held its ground —not undismayed, however, by true pity for Tecmessa and Eurysaces.— δεινός, 'strong,' 'binding:' Aesch. *P.V.* 39, τὸ συγγενές τοι δεινὸν ἥ θ' ὁμιλία. 'The strong oath' alludes to the protestations of Ajax that he could bear life no longer,—vv. 412

χὼ δεινὸς ὅρκος χαἰ περισκελεῖς φρένες.
κἀγὼ γάρ, ὃς τὰ δείν' ἐκαρτέρουν τότε,
βαφῇ σίδηρος ὣς ἐθηλύνθην στόμα
πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν
χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
ἀλλ' εἶμι πρός τε λουτρὰ καὶ παρακτίους
λειμῶνας, ὡς ἂν λύμαθ' ἁγνίσας ἐμὰ

—480. περισκελεῖς, 'dried and hardened all around' (σκέλλω, *torreo*, cf. *retorridus*), esp. of iron *tempered* in the furnace: *Ant.* 471, σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ.

650 **τὰ δεινά.**] '*Sic constanter firmi*:' cf. v. 312, *note*. ἐκαρτέρουν, his obduracy to the prayers of Tecmessa, especially vv. 585—595.

τότε.] *Olim*, erst: *El.* 907, καὶ νῦν θ' ὁμοίως καὶ τότε, = νῦν τε καὶ πάλαι: Eur. *I. A.* 46, σὴ γάρ μ' ἄλοχος τότε Τυνδάρεως | πέμπει φερνήν.

651 **βαφῇ σίδηρος ὥς, κ. τ. λ.**] 'Like iron in the dipping, had my keen edge softened by you woman's words:' cf. v. 594, ΤΕΚ. πρὸς θεῶν, μαλάσσου.—στόμα, *acies*, the edge of a weapon,—*Il.* xv. 389 (ξυστά, spears) κατὰ στόμα εἱμένα χαλκῷ. Cf. v. 584, and Aesch. *Theb.* 712, τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ, 'Oh, my purpose is too keen for thy word to dull.' When iron had been wrought on the anvil, immersion in cold water was used to temper it. For the finer sorts of iron work, such as large pins or skewers (ὀβελοί, βελόναι), a bath of oil was used (Plutarch *de Primo Frigore* 13, p. 1051), lest the roughness of cold water should warp them or render them brittle. Difficulties have been made about the fact that immersion was the *hardening* process, used to cool and brace the metal after it had passed through the forge: whereas the context requires an image for the process by which the obduracy of Ajax was *softened*. But this is pressing the metaphor too hard. It is true that the bracing immersion, βαφή, might in a narrow sense be contrasted with the shaping on the anvil. Plutarch *de Discr. Amic. et Adulat.* p. 73 C does in fact so contrast them,—comparing praise to the heat which softens iron,—after which good advice may be administered '*quasi tonicum*' (ὥσπερ βαφήν). But βαφὴ σιδήρου may also be spoken of in a less special sense,—as one part of the general process by which crude, harsh metal is *tempered*, and receives that elastic tone which fits it for the uses of life. Cf. Plato *Rep.* III. p. 411 A, εἴ τι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν: Plut. *Vit. Num.* c. 8, τὴν πόλιν καθάπερ σίδηρον ἐκ σκληρᾶς μαλακωτέραν ποιῆσαι.

652 **οἰκτείρω...λιπεῖν**] οἰκτείρω, εἰ λείψω, would have been more usual: cf. v. 510. But the infinitive has the advantage of ambiguity,—'I shrink from leaving her,' *i. e.* either 'I leave her with pain,' or 'I have not the heart to leave her.'—Cf. *Od.* xx. 202, οὐκ ἐλεαίρεις | ἄνδρας μισγέμεναι κακότητι: *Il.* xvii. 272, μίσησεν δ' ἄρα μιν δηΐοισι κυσὶ κύρμα γενέσθαι: Soph. *Phil.* 87, πράσσειν στυγῶ.

654 **πρός τε λουτρά**] = πρὸς λουτρά τε: cf. v. 53, *note*. The mention of 'the bathing-place and the meadows by the shore' helps to fix a literal sense on λύματα ἁγνίσας. Cf. v. 412, ἰὼ πόροι ἁλίρροθοι | πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον.

655 **λύμαθ' ἁγνίσας.**] The first step towards the propitiation (ἱλασμός) of an offended deity was purification (καθαρμός)—the typical cleansing with lustral water (χέρνιψ) of the guilty person, and, when needful, of the guilty house—preparatory to atoning sacrifice. Thus in *Il.* I. 314, before the sacrifice to Apollo, Agamemnon enjoins the Greeks 'to cleanse themselves'—οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον. Orestes, seeking asylum with Athene, first assures her that his guilty hand has been cleansed 'with running streams,' Aesch. *Eum.* 429. See the description of a lustral ceremony in Eur. *H. F.* 922 ff. Cf. Eur. *I. T.* 1193, θάλασσα κλύζει πάντα τἀνθρώπων κακά.—In the mind of Ajax himself the 'purging of his stains' means the atonement of death,—the putting off of his stained life;—'*avoiding* the anger of the goddess' means not averting it, but—escaping beyond its reach.

μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
μολών τε χῶρον ἔνθ' ἂν ἀστιβῆ κίχω
κρύψω τόδ' ἔγχος τοὐμόν, ἔχθιστον βελῶν,
γαίας ὀρύξας ἔνθα μή τις ὄψεται·
ἀλλ' αὐτὸ νὺξ Ἅιδης τε σωζόντων κάτω.
ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
παρ' Ἕκτορος δώρημα δυσμενεστάτου,
οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.

656 **ἐξαλύξωμαι.**] On the poetical middle form cf. v. 511, *note*. Lobeck, with most of the MSS., ἐξαλεύσωμαι.

658 **κρύψω.**] The sword was indeed to be buried—in his body: v. 899, κεῖται κρυφαίῳ φασγάνῳ περιπτυχής.

ἔγχος.] *Gladius*. Cf. v. 95, *note*.

659 **γαίας.**] Lit., 'having dug of the earth,'—a partitive genitive. Cf. Thuc. II. 56, τῆς γῆς ἔτεμον.—Madv. *Synt.* § 51 *d*.—This seems preferable to making γαίας depend on ἔνθα.

ὀρύξας.] Cf. v. 819, πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι (τὸ ξίφος).

ἔνθα μή.] *O. T.* 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι: *El.* 380, ἐνταῦθα πέμψειν ἔνθα μήποθ' ἡλίου | φέγγος προσόψει: *ib.* v. 436: *Trach.* 800.

660 **νὺξ Ἅιδης τε σωζόντων.**] Thus Electra (Soph. *El.* 438) exhorts Chrysothemis to bury the offerings of Clytaemnestra 'in the deep-dug soil,' far from Agamemnon's grave:—'let these possessions lie stored up for her in the underworld at her death'—ὅταν θάνῃ, | κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω. Even here the strain of equivocation is kept up. Since the bodies of the dead were regarded as the property of the gods infernal (see *Ant.* 1070), the sword sheathed in the corpse of Ajax would pass into their keeping along with it.

661 **χειρί.**] Added for the sake of giving a certain precision and emphasis to the fact mentioned. Cf. Eur. *Hec.* 527, πλήρες δ' ἐν χεροῖν λαβὼν δέπας | πάγχρυσον ἔρρει χειρὶ παῖς Ἀχιλλέως | χοάς,—where χειρί is not wanted, yet adds something of life to the picture.

664 **ἡ βροτῶν παροιμία.**] On the omission of the article before βροτῶν see v. 118, *note*.

665 **ἐχθρῶν ἄδωρα δῶρα.**] Virg. *Aen.* II. 49, *timeo Danaos et dona ferentes*. As Teucer observes (v. 1029), the proverb was doubly illustrated in this case,—since Hector was lashed to the chariot-rail of Achilles with the girdle which had been given to him by Ajax. For ἄδωρα δῶρα cf.

τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή;
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς

Aesch. *P. V.* 555, *ἄχαρις χάρις*: Soph. *O. T.* 1214, *ἄγαμος γάμος*: *El.* 1154, *μήτηρ ἀμήτωρ*.

666 **τὸ λοιπόν.**] Meaning ostensibly, 'henceforth' (as if he were reconciled to life)—but implicitly,—'for the rest,' *quod superest*,—'as the only thing which now remains for me to do.'

εἰσόμεσθα...σέβειν.] 'I shall know how to yield to the gods, and learn to revere the Atreidae.' As applied to his death, 'revering the Atreidae' would mean getting out of their way—retiring from the contest of pride and place.—*εἰσόμεσθα*, 'I shall know, by the bitter experience of this visitation:' *μαθησόμεσθα*, 'I shall study that other and more difficult lesson, in which I am yet but so imperfectly versed.' For the ironical sense of *μανθάνειν*, cf. Eur. *Hipp.* 730, *τῆς νόσου δὲ τῆσδέ μοι | κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.* The particles *μέν...δέ* here are somewhat, but not much, stronger than *τε...τε*, or *τε...καί*: see v. 622, *note*. There is not much in the Scholiast's remark that *εἴκειν* and *σέβειν* are transposed *ἐν εἰρωνείᾳ*. The word *εἴκειν* suggests the closely-felt pressure of the divine hand: *σέβειν*, mere distant respect.

668 **ἄρχοντές εἰσιν.**] This doctrine is concisely embodied in Solon's maxim—*ἀρχῶν ἄκουε καὶ δίκαια κἄδικα.* It is preached in its strongest form by the despot Creon in the *Antigone*, vv. 666 ff.; in a more temperate form by Menelaus in this play, v. 1073.

τί μή;] 'Of course.' Literally, *τί μὴ ὑπείκωμεν;* 'why should we not yield?' When a negative is joined with the deliberative conjunctive, it is *μή*, not *οὐ*, since the case is hypothetical: Xen. *Oeconom.* IV. 4, *ἆρα...μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι;* Madv. *Synt.* § 121.

669 **καὶ γὰρ τὰ δεινά.**] 'For dread things and things most potent bow to office.'—*τὰ δεινά*—the most awful powers in external nature: winter—night—tempest.—*τιμαῖς*, *honoribus*, *muneribus*, constitutional offices: Her. I. 59, *ἔνθα δὴ ὁ Πεισίστρατος ἦρχε τῶν Ἀθηναίων, οὔτε τιμὰς τὰς ἐούσας συνταράξας, οὔτε θέσμια μεταλλάξας*, 'without either deranging existent civil functions or altering the laws.' So *οἱ ἔντιμοι* (*οἱ ἐν τιμῇ ὄντες*), *honorati*, men in office, Plato *Rep.* p. 564 D. Here *τιμαί* denote the *provinces* of light and darkness, heat and cold, storm and calm, as defined in the economy of the physical world. Compare *Troilus and Cressida* Act I. Sc. 3, (Ulysses tracing the ill-success of the siege to the bad discipline of the Greek camp.)—*Degree being vizarded, The unworthiest shows as fairly in the mask. The heavens themselves, the planets, and this centre, Observe degree, priority, and place, Insisture, course, proportion, season, form, Office and custom, in all line of order.*

670 **τοῦτο μέν.**] In strictness *τοῦτο μέν* should be followed by *τοῦτο δέ*—'on the one hand'—'on the other hand:'—*e.g.* Her. I. 161, *τοῦτο μέν, Πριηνέας ἐξηνδραποδίσατο· τοῦτο δέ, Μαιάνδρου πεδίον πᾶν ἐπέδραμε.* Here *τοῦτο μέν* is followed merely by *δέ*. Translate:—'*thus it is* that...;' 'and *thus*....' Cf. *O. C.* 441, *τοῦτο μέν, πόλις βίᾳ | ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν...οὐκ ἠθέλησαν.* In *Ant.* 61, *τοῦτο μέν* is followed by *ἔπειτα δέ*.

νιφοστιβεῖς χειμῶνες.] 'The snow-strewn winters.'—*νιφοστιβής*,

χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος

'with snowy paths:' cf. *πλανοστιβής*, '*trodden* by wanderers'—*μονοστιβής*, 'walking alone,' *χθονοστιβής*, 'walking the earth.' The analogy of these words seems against rendering *χειμῶνες νιφοστιβεῖς* 'storms dense with snow'—from *στείβω* in the sense of 'pressing down closely,' 'packing.'

672 **νυκτὸς αἰανῆς κύκλος.**] 'The vault of weary night:' *κύκλος*, the vault of the night-sky, like Eur. *Ion* 1147, *αἰθέρος κύκλῳ.* It is difficult to decide between this and the other sense possible for *κύκλος*,—'orbit,'—'period,' like *ἐνιαύσιος κύκλος*, Eur. *Phoen.* 544. But 'vault' seems best. Winter and summer have been contrasted under their most obvious material aspects—the snow and the fruit. Day and night are similarly contrasted as a vault of sunshine and a vault of darkness.

αἰανῆς.] So Dindorf and Lobeck: Hermann, Schneidewin (5th edit.) and Wunder, *αἰανής*. The form *αἰανός*, mentioned by Hesychius and other grammarians, is of less authority than *αἰανής*: but it is usually read in two places; (1) Aesch. *Eum.* 394, *νυκτὸς αἰανῆς τέκνα*: (2) Soph. *El.* 506, *ἱππεία...αἰανή* ('*disastrous* chariot-race').—The derivation from *ἀεί* is favoured by Aesch. *Eum.* 542, *ἐς τὸν αἰανῆ χρόνον*, and *ib.* 642, *τάδ' αἰανῶς μένοι.*—The Scholiast's paraphrase, *σκοτεινός*, points to a theory connecting *αἰανής* with *αἰνός*,—'terrible,' and thence 'gloomy.'

673 **λευκοπώλῳ.**] The phrase of Aeschylus, *Pers.* 388.

φλέγειν.] Depending on *ἐξίσταται*:—*concedit diei ut accendat lucem.* So *παραχωρῶ τινι ποιεῖν τι* (Plato *Polit.* p. 260 E).

674 **δεινῶν τ' ἄημα πνευμάτων, κ.τ.λ.**] 'And the breath of dreadful winds evermore gives slumber to the groaning sea.' In the idiom of Greek and Roman poetry physical causes are often spoken of as personal agents endued with will and choice,—able either to produce or to repress a particular effect. Thus the winds are powers which can trouble, or can calm, the sea. Cf. Virg. *Aen.* III. 69, *placataque venti Dant maria*: *ib.* V. 763, *placidi straverunt aequora venti.* Pind. *I.* II. 39, *οὐδέ ποτε ξενίαν | οὖρος ἐμπνεύσαις ὑπέστειλ' ἱστίον ἀμφὶ τράπεζαν*: 'nor did the favouring breeze which blew around his hospitable table ever force him to strike sail'—ever cease to fill his sail: Hor. *Od.* I. 3. 16, *Quo non arbiter Hadriae Maior, tollere seu ponere vult freta* (the south wind), 'than whom no power is mightier on the Adrian deep, whether to raise or to allay its waters:' Hom. *Od.* II. 69 (Θέμις) *ἥτ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει*, 'the goddess who breaks up or seats the gatherings of men.'—For *δεινῶν*, Musgrave wished to read *λείων*, (*πνεῦμα λεῖον καὶ καθεστηκός*, Ar. *Ran.* 1002).

ἐκοίμισε.] Gnomic aorist, preceded and followed by present tenses: cf. Plato *Rep.* p. 566 D, *ὁ τύραννος ταῖς μὲν πρώταις ἡμέραις προσγελᾷ τε καὶ ἀσπάζεται πάντας...χρεῶν τε ἠλευθέρωσε καὶ γῆν διένειμε...καὶ πρᾶος εἶναι προσποιεῖται.*—Madv. *Synt.* § 111. R *a*.

675 **ἐν δέ.**] 'And like the rest...' Literally, 'and among them.' Cf. Her. III. 39, *πολλὰ τῆς ἠπείρου ἄστεα—ἐν δὲ δὴ καὶ Λεσβίους...εἷλε.* In later poetry the phrase *ἐν δέ* means simply 'and moreover:' *e. g.* *O. T.* 180, *νηλέα δὲ γένεθλα πρὸς πέδῳ...κεῖται...ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες...ἐπιστεναχοῦσιν*: *ib.* 27,

λύει πεδήσας, οὐδ' ἀεὶ λαβὼν ἔχει.
ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος
ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι
ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.
ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
εἴσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,

ἐν δ' (and beside other ills) ὁ πυρφόρος θεὸς...ἐλαύνει: *Trach.* 202, ἀνολολυξάτω δόμος...ἐν δὲ κοινὸς ἀρσένων | ἴτω κλαγγά.

677 **ἡμεῖς.**] οἱ βροτοί.

678 **ἐγὼ δ', ἐπίσταμαι γάρ.**] 'I chiefly (*i.e.* γνώσομαι σωφρονεῖν): for I know by recent proof,' &c. The regular construction would have been—ἐγὼ δέ,—ἐπίσταμαι γὰρ ἀρτίως τοῦτο,—τόν τε ἐχθρὸν ἐς τοσόνδε ἐχθαρῶ ὡς αἰὲν οὐ μενοῦντα, ἔς τε τὸν φίλον...βουλήσομαι, κ.τ.λ. The first clause, ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ., has been made dependent on ἐπίσταμαι: while the second clause, ἔς τε τὸν φίλον, κ.τ.λ., remains as if τόν τ' ἐχθρὸν ἐχθαρῶ had preceded.

679 **ὅ τ' ἐχθρὸς ἡμῖν, κ.τ.λ.**] A maxim ascribed to Bias of Priene (circ. 550 B.C.) one of the seven sages of Greece. Cf. Arist. *Rhet.* II. 13, (οἱ πρεσβύτεροι) οὔτε φιλοῦσι σφόδρα οὔτε μισοῦσι διὰ ταῦτα, ἀλλὰ κατὰ τὴν Βίαντος ὑποθήκην ('counsel') καὶ φιλοῦσιν ὡς μισήσοντες καὶ μισοῦσιν ὡς φιλήσοντες. Cic. *de Amic.* XVI. 59, (*Scipio*) *negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius qui dixisset, ita amare oportere ut si aliquando esset osurus.* Gellius *N. A.* XVII. 14, *ita amicum habeas posse ut fieri hunc inimicum putes.*

680 **ἔς τε τὸν φίλον.**] 'And towards my friend I would wish so far to shew aid and service, as knowing that he will not always be a friend.' ἐς τὸν φίλον, 'towards my friend:' ὠφελεῖν absolute—'to be of use.'

681 **βουλήσομαι.**] The present βούλομαι ὠφελεῖν, implies ὠφελήσω. A present *purpose* and an anticipated *result* are confused in the phrase ὠφελεῖν βουλήσομαι. Cf. Pind. *O.* VII. 37, ἐθελήσω διορθῶσαι λόγον; Soph. *O. T.* 1076, τοὐμὸν δ' ἐγώ, | κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.

682 **τοῖς πολλοῖσι γάρ.**] Bias *ap.* Diog. Laert. I. 82 gives a similar reason for the maxim (cf. v. 679, *note*)—'τοὺς γὰρ πλείστους εἶναι κακούς.'—Cf. *O. C.* 612, καὶ πνεῦμα ταὐτὸν οὔποτ' οὔτ' ἐν ἀνδράσιν | φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.

683 **ἑταιρείας.**] Lobeck and Wunder have ἑταιρίας. See Porson *ad Or.* 1070.—'Semper ἑταιρείας hic et infra v. 1077 cum diphthongo...quamquam bene scio nihil praesidii MSS. in talibus haberi.'

684 **τούτοισιν.**] *i. e.* 'On *my* part these duties (of piety towards the gods and submission to my superiors) will not be neglected. Let your part be equally well performed.'

685 **διὰ τέλους...τελεῖσθαι.**] 'Be fulfilled in all fulness.' Cf. Aesch. *P. V.* 281, ὡς μάθητε διὰ τέλους τὸ πᾶν. Usually διὰ τέλους = διὰ παντός, 'for ever:' *e. g.* Aesch. *Eum.* 64. Cf. *Ag.* 946, Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει.

εὔχου τελεῖσθαι τοὐμὸν ὧν ἐρᾷ κέαρ.
ὑμεῖς θ', ἑταῖροι, ταὐτὰ τῇδέ μοι τάδε
τιμᾶτε, Τεύκρῳ τ', ἢν μόλῃ, σημήνατε
μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
ἐγὼ γὰρ εἶμ' ἐκεῖσ' ὅποι πορευτέον·
ὑμεῖς δ' ἃ φράζω δρᾶτε, καὶ τάχ' ἄν μ' ἴσως
πύθοισθε, κεἰ νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ

στροφή.

ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτόμαν.

687 **ταὐτὰ τῇδε...τιμᾶτε.**] 'Respect for me these same wishes that she does.'—ταὐτὰ τῇδε = ταὐτὰ ἅπερ ἥδε (Τέκμησσα) τιμᾷ.—τιμᾶν τινί τι, 'to respect, observe a wish or request *in honour of* a person' (dat. commodi): cf. *Ant.* 514, πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾷς χάριν, 'why dost thou grace Polyneices with a tribute insulting (to Eteocles)?'

689 **μέλειν μὲν ἡμῶν.**] With the inner meaning that Teucer is to pay the last offices to his brother's corpse, πεπτῶτα συγκαθαρμόσαι, v. 922. μέλειν μὲν (αὐτῷ) ἡμῶν, εὐνοεῖν δὲ (αὐτὸν) ὑμῖν: cf. v. 549.

691 **τάχ' ἂν...ἴσως.**] Thuc. VI. 34, τάχ' ἂν ἴσως...ἐπελθεῖν...ἀμῦναι: Ar. *Nub.* 1320, ἴσως δ' ἴσως βουλήσεται... Cf. αὖθις (or αὖθις αὖ) πάλιν.

692 **σεσωσμένον.**] 'That all is well with me:' meaning ostensibly,—'that I have made my peace with Athene' (v. 656): but really—'that I have found my peace in death.' The irony gains force from the usual contrast between θνῄσκειν and σώζεσθαι,—*e. g. El.* 59, ὅταν λόγῳ θανὼν | ἔργοισι σωθῶ: *ib.* 1228, μηχαναῖσι μὲν | θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον. *Exit* AJAX *by the side door on the right of the spectators,—as if going to the sea-shore in the neighbourhood of his tent* (v. 654). *Exit* TECMESSA *by the door in the back-scene on the spectators' right, to the gynaeceum.*

693—718 **στάσιμον δεύτερον.**] Cf. v. 596, *note.*—*Chorus.* 'I thrill with joy: O Pan, appear, sea-roaming Pan, from Cyllene's snow-beaten crag, and join with us in the dances of Nysa and Cnossus: come, Delian Apollo, over the Icarian waters, a visible and kindly presence. The death-god has lifted the gloom of sorrow from our eyes. Now may the white glory of happy days once more come near the sea-cleaving ships; since Ajax forgets sorrow, and once more reveres the gods,—once more is at peace with the Atreidae.'—Convinced that Ajax has shaken off that sullen and morbid despondency which they regarded as a part of his visitation (v. 280), the Chorus give vent to boundless joy. The ecstasies of this ode contrast effectively with the despairing tone of the first stasimon (vv. 596—645)—still fresh in the minds of the audience.

693—705. Metres of the strophe:—

V. 693. ἔφρῖξ | ἔρωτ|ῐ, κ.τ.λ. iambic trimeter.

V. 694. ἰὼ ἰὼ πᾶν πᾶν|: a variety of dochmiac, (properly ⏑ – – ⏑ –).

V. 695. ὦ πᾶν | πᾶν ἁλίπλαγκτ|ε Κυλλ|ανί|ας χιονόκτ|υπου| : two Glyconic verses of spondee (or trochee)—choriambus—iambus.

V. 696. πέτραι|ας ἄπο δειρ||ἀδος,

ἰὼ ἰὼ Πὰν Πάν,
ὦ Πὰν Πὰν ἁλίπλαγκτε, Κυλλανίας χιονοκτύπου

φᾰνη̄ θ' ὦ : iambus and choriambus, followed by an iambic penthemimer.

Vv. 697, 8. θεων χο̆ρο̆ποῑ | ἄνᾱξ | ὅπω̄ς | μοι : choriambus: iambic penthemimer.

Vv. 699, 700. νῡσῐᾰ κνω̄σ | ῐ ὀρχ | ἡμᾰτ | αῡτο̆δᾰη̄ | ξῠνω̄ν | ῐᾰψ | ης : choriambus, iambus: trochee, choriambus: and iambic penthemimer.

V. 701. νῦν γᾰρ ἐμοῑ | μέλεῑ | χο̆ρεῦσ αι : choriambus: iambic penthemimer.

Vv. 702, 3. ῑκᾰριω̄ν δ' ὑπε̆ρ | πε̆λᾰγε̆ω̄ν μο̆λω̄ν | ἄνᾱξ | ἀπο̄λλ ω̄ν | : choriambus, iambus: dochmiac: iambic penthemimer.

V. 704. ὁ | δᾱλῐο̆ς εὐ γνω̄στο̄ς | : anacrusis: choriambus, spondee.

V. 705. ἐμοῑ | ξῠνεῑ η̄ | δῐᾰ πάντ ο̄ς εὐφ ρω̄ν : two iambic penthemimers.

693 **ἔφριξα, κ. τ. λ.**] 'I thrill with sudden rapture, I flutter overjoyed' ('sudden,' to render the aorist: cf. v. 536, *note*).—φρίσσειν, 'to shiver' with a strong emotion: cf. Lucr. III. 29, *His ibi me rebus quaedam divina voluptas Percipit atque horror.*

ἔρωτι.] Cf. Aesch. *frag.* 373, ἔφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους.

ἀνεπτόμαν.] Cf. Ar. *Av.* 1445, where, Peisthetaerus having quoted the phrase 'ἀνεπτερῶσθαι καὶ πεποτῆσθαι τὰς φρένας,' the Sycophant asks—λόγοισι τἄρα καὶ πτεροῦνται; ΠΕΙ. φήμ' ἐγώ· | ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται | ἐπαίρεταί τ' ἄνθρωπος. Eur. *Suppl.* 89, φόβος μ' ἀναπτεροῖ: Soph. *O. T.* 487, πέτομαι δ' ἐλπίσιν: Apoll. Rhod. III. 724, ἀνέπτατο χάρματι θυμός.—*Form.* Some editors give ἀνεπτάμαν: cf. v. 282, προσέπτατο. Porson (*ad Med.* 1) observes that Attic writers used both πέτομαι and πέταμαι,—both ἐπτόμην and ἐπτάμην,—the authority of MSS. forming the only standard of appeal:—'recte igitur ἀνεπτόμαν edidit Brunckius in Soph. *Ai.* 693 (ubi ἀνεπτόμην Suid., MS. C.C.C.Ox., in v. ἔφριξα) male προσέπτετο ibid. 282.'

694 **Πάν.**] Pan is invoked to come from his favourite Arcadian home; but he had also a special connexion with the home of the Salaminians who invoke him. The little island of Psyttaleia (now Lipsokutali), between Salamis and the mainland, was regarded as one of his chosen haunts—ἣν ὁ φιλόχορος Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι (Aesch. *Pers.* 450)—and on which the traveller Pausanias met with numerous images of the god, rudely carved in wood (ὡς ἕκαστον ἔτυχε ξόανα πεποιημένα, I. 36. 2). To Salaminians, therefore, he was an almost domestic deity. He was also the steady friend and ally of their kinsmen (vv. 202, 861) the Athenians. Herodotus narrates his encouraging appearance to the Athenian courier Pheidippides shortly before the battle of Marathon (VI. 105); and a statue of Pan, dedicated after the victory, bore this couplet by Simonides (*frag.* 136, ed. Bergk):—τὸν τραγόπουν ἐμὲ Πᾶνα, τὸν Ἀρκάδα, τὸν κατὰ Μήδων, | τὸν μετ' Ἀθηναίων, στήσατο Μιλτιάδης.

695 **ἁλίπλαγκτε.**] 'Sea-roaming.' Pan was not a sea deity, but might fitly be called ἁλίπλαγκτος in his character of a roving god, who often startled men by his sudden appearing: cf. Nonnus (circ. 500 A.D., author of the epic Διονυσιακά) XLVIII. 214, (Πὰν) ἀβάτοισιν ἐφ' ὕδασι κοῦφος ὁδίτης.—Hermann and others join ἁλίπλαγκτε φάνηθι, *i. e.* 'come to us over the sea,'—like ὄλβιε κῶρε γένοιο, Theocr. XVII. 66, *comitis hederae*, Tibull. I. 7. 53. But the rhythm of the verse, which demands a slight pause after ἁλίπλαγκτε,—and the length of the interval which separates it from φάνηθι,—appear against this view.

Κυλλανίας.. δειράδος.] Hor. *Od.*

πετραίας ἀπὸ δειράδος φάνηθ', ὦ
θεῶν χοροποί' ἄναξ, ὅπως μοι
Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψῃς.
νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων

IV. 12. 11, (Pan) *cui pecus et nigri* (*i. e.* 'pine-clad') *Colles Arcadiae placent*,—Cyllene, Maenalus, Lycaeus.

698 **θεῶν χοροποί' ἄναξ.**] 'O dance-making king of the gods,'—*i. e.* 'supreme among the gods in dancing,'—as Pindar (*frag.* 67) calls Pan χορευτὴν τελεώτατον θεῶν. The poets often greeted the particular god whom they were addressing as *supreme* among the gods: *e.g.* Eur. *I. A.* 1522, Ἄρτεμιν, θεῶν ἄνασσαν. '*Apollinem* Theocritus (XXV. 21) τελειότατον θεῶν,—Virgilius, *summum deorum*,—Homerus θεῶν ἄριστον praedicat' (Lobeck). The invocation of Pan as ἄναξ θεῶν harmonises so well with the enthusiasm of the ode, that the version just given seems better than taking θεῶν χοροποιός to mean ὁ θεῶν χοροὺς ποιῶν,—*i. e.* fellow-dancer with the Nymphs and Satyrs, as an old Attic σκόλιον greets Pan, 'ὀρχηστὰ, Βρομίαις ὀπαδὲ Νύμφαις' (Bergk *Poet. Lyr.* p. 1018).

ὅπως ... ἰάψῃς.] 'That in my company thou mayest fling fancy measures of Nysa or of Cnosus,'—measures lively as those danced in honour of Bacchus at Nysa or at Cnosus,—but αὐτοδαῆ, 'self-taught,'—'prompted by the fancy of the moment,'—as opposed to the νόμιμα ὀρχήματα of the solemn Dionysiac ritual.—The epithet αὐτοδαῆ qualifies and restricts the epithets Νύσια and Κνώσια by an idiom frequent in Greek poetry: *e.g.* Eur. *Or.* 621, ὑφῆψε δῶμ' ἀνηφαίστῳ πυρί, 'she kindled the house with a fire,—but not of Hephaestus,'—*i. e.* the fire of *passion*: Aesch. *P. V.* 899, ἄπυρος ἄρδις,—'a goad—but forged on no anvil' (*i.e.* the gadfly's sting).

700 **Νύσια.**] 'The dances of Nysa'—such measures as the Satyrs and Nymphs dance with Dionysus on the ivy-clad slopes of Nysa his birthplace: cf. *Ant.* 1130, καί σε, (Βακχεῦ,) Νυσαίων ὀρέων | κισσήρεις ὄχθαι χλωρά τ' ἀκτὰ | πολυστάφυλος πέμπει. The mythical name Nysa was given to several different localities associated with the Dionysiac worship. There was a Nysa in the Penjáb—in Aethiopia—in Caria—in Thessaly—and in Boeotia.

Κνώσια.] 'The dances of Cnosus,'—such measures as are danced in honour of Dionysus at Cnosus in Crete,—an island associated with his worship through his bride Ariadne, daughter of Minos. Cf. *Il.* XVIII. 590, ἐν δὲ (on the shield of Achilles) χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις, | τῷ ἴκελον οἷόν ποτ' ἐνὶ Κνωσσῷ εὐρείῃ | Δαίδαλος ἤσκησε καλλιπλοκάμῳ Ἀριάδνῃ,—'a place for dances,' such as Daedalus had prepared for the dances in honour of Ariadne.

ἰάψῃς.] ἰάπτειν ὀρχήματα, *iactare saltationes*, 'to *fling* measures'—a compressed phrase for ἰάπτειν πόδας ἐν ὀρχήμασιν. This—the view of Hermann and Schneidewin—seems better than to render (1) 'impel' the dances—'set them going:' (2) or 'join'—'weave the dance'—as Lobeck takes it,—regarding ἰάπτω as a collateral form of ἅπτω, and comparing ἀέω, ἰαύω,—οὖλος, ἴουλος.

702 **Ἰκαρίων ... πελαγέων.**] The sea between Samos and Icaros (an island to the W. of Samos) was named 'Icarian' as early as Homer's time (πόντος Ἰκάριος, *Il.* II. 144).

Ἀπόλλων.] Apollo—invoked by the Chorus in their trouble (v. 187) as the Averter of evil (ἀποτρόπαιος)—is now to share in their joy as

ὁ Δάλιος εὔγνωστος
ἐμοὶ ξυνείη διὰ παντὸς εὔφρων.

ἀντιστροφή.

ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
ἰὼ ἰώ. νῦν αὖ,
νῦν, ὦ Ζεῦ, παρὰ λευκὸν εὐάμερον πελάσαι φάος
θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας
λαθίπονος πάλιν, θεῶν δ' αὖ
πάνθυτα θέσμι' ἐξήνυσ' εὐνομίᾳ σέβων μεγίστᾳ.

'the lord of festal mirth' (ἀγλαΐας ἀνάσσων, Pind. *frag.* 115).

704 **ὁ Δάλιος.**] Hor. *Od.* III. 4. 64, *Delius et Patareus Apollo.*

εὔγνωστος.] 'In visible presence.' Cf. *Il.* XX. 131, χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.—The Scholiast is wrong in taking εὔγνωστος ξυνείη εὔφρων to mean ξυνείη φανερῶς εὔφρων, *favoris manifesti.*—*Ευγν.* εὔγνωτος is another reading. Lobeck agrees with Hermann (on *O.C.* 1360) that κλαυτός, *defletus*, may be distinguished from κλαυστός, *lacrimabilis*,—ἄσωτος, *perditus*, from ἄσωστος (Plut. *Alcib.* c. 3) ὁ σωθῆναι μὴ δυνάμενος. Similarly, γνωτός, 'known,' γνωστός, 'knowable.' But the compound εὔγνωτος would practically mean the same thing as εὔγνωστος.

706 **ἔλυσεν...Ἄρης.**] 'The death-god has lifted the horror of despair from our eyes.' Ares was not only the god of war, but, in general, the power who deals sudden and violent death. While Ajax was at feud with gods and men, his Salaminian followers were not merely in sorrow on his account, but in fear for their own lives (v. 252). A horror of great darkness fell upon them; the shadow of the death-god took away the sunlight. But now Ares, who menaced, has released them (cf. v. 674); 'the white glory of good days' may return.

709 **ὦ Ζεῦ.**] Zeus is not invited, like Pan and Apollo, to vouchsafe his *presence;* the king of gods and men looks down from his distant heaven.

εὐάμερον φάος.] Cf. *O.C.* 716, εὐήρετμος πλάτα: Eur. *Suppl.* 960. δυσαίων βίος.

πελάσαι...νεῶν.] For the genitive, cf. *Phil.* 1327, πελασθεὶς φύλακος: *Trach.* 17, πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.

710 **θοᾶν ὠκυάλων νεῶν.**] *Od.* VII. 34, νηυσὶ θοῇσι πεποιθότες ὠκείῃσι: Hes. *Theog.* 786, ἐκ πέτρης καταλείβεται ἠλιβάτοιο, | ὑψηλῆς: Theocr. VII. 15, λασίοιο, δασύτριχος . . τράγοιο.—θοὴ ναῦς, *velox navis*, speaks of the ship as a thing of life,—*darting* over the sea: ὠκεῖα ναῦς, *celeris navis*, speaks of it rather as an expeditious conveyance, travelling so many knots an hour. It is in the epic manner to give these 'constant' epithets to the *stationary* fleet.

711 **λαθίπονος.**] *i.e.* forgets his grief respecting the award of the arms, the trouble on which he had 'brooded in his pause of many days from battle' (v. 1051).

712 **πάνθυτα θέσμι' ἐξήνυσε.**] 'Has fulfilled the exact ritual of the gods'—lit., 'has performed the ordinances of the gods with all the due rites'—of καθαρμὸς and ἱλασμὸς: see v. 655, *note.*—ἐξήνυσεν is a hasty presumption from the fact that Ajax had departed ὡς ἐξανύσων (v. 692).

εὐνομίᾳ.] 'Conformity,'—attention to all the ceremonies which νόμος, sacred usage, enjoined.

πάνθ' ὁ μέγας χρόνος μαραίνει,
κοὐδὲν ἀναύδατον φατίσαιμ' ἄν, εὖτέ γ' ἐξ ἀέλπτων
Αἴας μετανεγνώσθη
θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,

714 **πάνθ' ὁ μέγας χρόνος μαραίνει.**] An echo of the reflection with which Ajax had opened his speech, v. 646.—Hermann and Lobeck give μαραίνει τε καὶ φλέγει, and assume that in the corresponding verse of the strophe (701) something has dropped out after χορεῦσαι. A scholium on v. 713 says—τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημένα (vv. 646, 7) διὰ βραχέων ἐξῆλθεν. Hence, according to Lobeck, 'patet in antiquis exemplaribus utrumque verbum (*i. e.* μαραίνει τε καὶ φλέγει) scriptum fuisse'—since otherwise the epitome of φύει τε...καὶ...κρύπτεται (v. 647) would be incomplete. But the scholium seems too vague to be cited as definite evidence for the text: and the words πάνθ' ὁ μέγας χρόνος μαραίνει may fairly be termed an epitome of vv. 646, 7, since Ajax was dwelling more on Time the *destroyer* than on Time the *revealer.*

715 **ἐξ ἀέλπτων.**] *Ex insperato:* usually, ἐξ ἀέλπτου. Cf. ἐκ τοῦ προφανοῦς, 'openly:' ἐξ ἀπροσδοκήτου, 'unexpectedly,' &c.

716 **μετανεγνώσθη.**] A deponent form: cf. ἐμέμφθην, ἐνεθυμήθην.

717 **Ἀτρείδαις.**] For the dative cf. *Il.* I. 283, λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, 'I entreat (thee) to forgive Achilles thy grudge.' *Od.* XXI. 377, καὶ δὴ μεθίεν χαλεποῖο χόλοιο| Τηλεμάχῳ.

719—1184. The ἐπεισόδιον τρίτον: cf. v. 201, *note.*—*Enter a* MESSENGER *from the Greek camp.*—[He comes on the stage by the side-door on the *left* hand of the spectators,—Ajax having made his exit (v. 692) by the side-door on their *right.* These entrances, according to the usage of the Greek theatre, were respectively assigned to arrivals from a distance and to arrivals from the neighbourhood of the scene. Ajax was going to the seashore close by; the Messenger comes from the more distant camp.—See Donaldson's *Theatre of the Greeks*, p. 233: cf. p. 291.]

719—814. *Messenger.* Friends, I would first announce that Teucer has come from his Mysian foray:—on approaching the chiefs' tent he was surrounded and upbraided by all the Greeks in concert, as the kinsman of the public enemy:—only the intercession of the elders restored peace. But say—where is Ajax?—*Cho.* Gone forth, obedient to a good impulse, to make his peace with the gods.—*M.* Then I am too late! Calchas has straitly charged Teucer that Ajax be not suffered to go abroad this day: during this day alone is Ajax threatened by the anger of Athene,—anger provoked by former words of pride. But if the man is gone from us, he lives not, or Calchas is not wise.—*Cho.* O unhappy Tecmessa, come and hear what things this man speaks.—(*Enter* TECMESSA.)—*M.* Teucer charges thee to restrain Ajax under shelter of the roof, nor to suffer that he go forth alone.—*Tec.* And where is Teucer, and wherefore bids he thus?—*M.* He is newly-returned; and forebodes that Ajax, if he thus go forth, will die.—*Tec.* Alas, whence the warning?—*M.* From Nestor's prescient son, who in this day's course portends life or death for

Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
κρημνῶν· μέσον δὲ προσμολὼν στρατήγιον
κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
μαθόντες ἀμφέστησαν, εἶτ' ὀνείδεσιν
ἤρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὃς οὔ,
τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ
ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι

Ajax.—*Tec.* Help me, friends, shelter my cruel fate,—away—some to bring Teucer, some to the western or to the eastward bays—seek out the steps of a man who is in haste to die.

720 **Μυσίων.....κρημνῶν.**] The Mysian Olympus or its neighbourhood, whither Teucer had gone on a foray (vv. 343, 564). Cf. Strabo XII. 4, οἱ περὶ τὸν Ὄλυμπον Μυσοί. The *Μυσοί* of Homer dwell only on the coast of the Hellespont, in what was afterwards Μυσία ἡ μικρά (*Il.* II. 858: X. 430: XIII. 5). In later times, 'Mysia' included the Troad, extending on the S. to the borders of Lydia,—on the E. to those of Bithynia and Phrygia, on which side the chain of Olympus formed part of its boundary.

721 **μέσον στρατήγιον.**] *Praetorium*,—σκηνὴ στρατηγίς (Paus. IV. 9)—the tent of Agamemnon, with that of Menelaus beside it (v. 49), in mid-camp (*μέσον*). In the space around it (περίστασις στρατηγίου, Polyb.) the council (βουλή) of chiefs was now sitting to discuss the crime of Aiax (v. 749)—while the λαοί were gathered around (ἀγορά). Cf. *Il.* VII. 382, τοὺς δ' εὗρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος, | νηΐ παρὰ πρύμνῃ Ἀγαμέμνονος.

722 **κυδάζεται.**] 'Is reviled,'—from κῦδος, ὁ, 'reproach,'—a word mentioned by the Schol. *ad loc.* Cf. Aesch. *frag.* 89, οὔτοι γυναιξὶ δεῖ κυδάζεσθαι.

723 **πρόσωθεν.**] The adverb appears to belong to στείχοντα:—'while he approached afar off.' The interposition of the words ἐν κύκλῳ seems against taking πρόσωθεν with μαθόντες.

724 **ὀνείδεσιν...ἤρασσον.**] 'Assailed' him with reproaches. Cf. v. 501, λόγοις ἰάπτων, *note*: *Phil.* 374, κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς | τοῖς πᾶσιν. Schneidewin quotes Virg. *Aen.* IV. 447, *assiduis hinc atque hinc vocibus heros Tunditur.*

725 **οὔτις ἔσθ' ὃς οὔ.**] Thuc. VII. 87, καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο. When οὐδεὶς ὅστις οὐ had come to be regarded as a single word, οὐδείς sometimes conformed itself to the case of ὅστις: *e. g.* Plato *Phaedo* p. 117 D, Ἀπολλόδωρος κλαίων καὶ ἀγανακτῶν οὐδένα ὅντινα οὐ κατέκλασε τῶν παρόντων, πλήν γε ἡμῶν. Madvig *Synt.* § 105 *b* R.

726 **τὸν ξύναιμον...ἀποκαλοῦντες.**] 'Terming him *the kinsman of the lunatic*,' τόν being used, because the actual words of the Greeks were, 'ὁ τοῦ μανέντος ξύναιμος.' Eur. *Herakl.* 978, πρὸς ταῦτα 'τὴν θρασεῖαν' ὅστις ἂν θέλῃ | λέξει.

στρατοῦ.] Depending on the genitive ἐπιβουλευτοῦ. Cf. Thuc. I. 145, ὀλίγων ἕνεκα ἡμερῶν μισθοῦ δόσεως.—Elmsley, στρατῷ,—like Eur. *Alc.* 478, ταίρων πυρπνόων ἐπιστάτην | ζεύγλαισι.

727 **ἀποκαλοῦντες.**] Calling *contemptuously*. Plato *Gorg.* p. 512 C, καὶ ὡς ἐν ὀνείδει ἀποκαλέσαις ἂν μηχανοποιόν: Dem. *de Fals. Legat.* p. 439, βάρβαρόν τε γὰρ πολλάκις καὶ ἀλάστορα τὸν Φίλιππον ἀποκαλῶν ἐδημηγόρει. See Mr Shilleto's note in his edition of this Speech, p. 418, § 274:—'I am only aware of two passages where ἀποκαλῶν is used in a good sense: one furnished by Lennep (who on Phalar. p. 198, 199, has discussed the word) from Plutarch T. II. p. 776 E,—the other occurs in Aristot. II. Nic. Ethic. 9. 7. καὶ γὰρ ἡμεῖς ὁτὲ μὲν τοὺς ἐλλείποντας ἐπαινοῦμεν καὶ πράους φαμέν· ὁτὲ δὲ τοὺς χαλεπαίνοντας ἀνδρώδεις ἀποκαλοῦμεν.'

ὡς οὐκ ἀρκέσοι.] '(Saying) that he should not save himself from dying,' &c. The clause ὡς οὐκ ἀρκέσοι depends on ὀνείδεσιν ἤρασσον, = ὀνειδίζοντες ἔλεγον. For the tense of ἀρκέσοι cf. v. 313, φανοίην, *note*.

τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν·
ὥστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.
λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
ἀλλ' ἡμὶν Αἴας ποῦ 'στιν, ὡς φράσω τάδε;
τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

ΧΟΡΟΣ

οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας

728 **τὸ μὴ οὐ.**] Cf. v. 540, *note*.—Madvig *Synt.* § 156 R 4.

πέτροισι.] Cf. v. 252, λιθόλευστον Ἄρη, *note*.

πᾶς.] Cf. v. 275, *note*.

729 **ὥστ' ἐς τοσοῦτον ἦλθον, κ.τ.λ.**] Thus in the *Iliad* (I. 190) the quarrel between Agamemnon and Achilles had reached the point when Achilles was doubting—ἢ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐναρίζοι, | ἠὲ χόλον παύσειε—when Athene interposed to restrain Achilles, and Nestor (vv. 254—285) to pacify Agamemnon.

730 **κολεῶν......ξίφη.**] 'Swords plucked from sheaths were drawn in men's hands.'—The swords διεπεραιώθη κολεῶν, 'were drawn through (and out of) their sheaths.' ἐρυστά 'by a quick, sharp pull.' Swords drawn leisurely from the scabbard might be said διαπεραιοῦσθαι: the angry hastiness of the action is brought out by ἐρυστά.

731 **δραμοῦσα τοῦ προσωτάτω.**] The genitive is partitive,—lit. 'having trespassed upon the domain of what is extreme,' *i. e.* 'having run somewhat to the furthest.' Cf. ἰέναι τοῦ πρόσω (Xen. *Anab.* I. 3. 1), lit. 'to enter upon the ground before one,' *i. e.* 'to go forwards.' Madvig *Synt.* § 51 *d*.

732 **ἀνδρῶν...λόγου.**] ξυναλλαγὴ-λόγου ἀνδρῶν, lit. 'the word-mediation' (reconciling words) of the elders. For the double genitive cf. v. 309, *note*.

ἐν.] 'By means of.' *Phil.* 602, τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν; Eur. *Helen.* 1132, ἐν δορὶ καὶ πετρίναις | ῥιπαῖσιν ἐκπνεύσαντες.

733 **ἡμίν.**] For the dative cf. v. 39.

734 **τοῖς κυρίοις.**] The plural for the singular is sometimes used when the reference is general or mysterious: *e. g.* Aesch. *Cho.* 47, δεσποτῶν θανάτοισιν,—(alluding to the death of Agamemnon:) Eur. *Hec.* 403, χάλα τοκεῦσιν εἰκότως θυμουμένοις,—*i. e.* μητρί.

735 **νέας βουλάς, κ.τ.λ.**] 'Having married gentler thoughts to wiser ways.'—νέαι βουλαί, the new *princi-*

βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

ΑΓΓΕΛΟΣ

ἰοὺ ἰού.
βραδεῖαν ἡμᾶς ἆρ' ὁ τήνδε τὴν ὁδὸν
πέμπων ἔπεμψεν, ἢ 'φάνην ἐγὼ βραδύς.

ΧΟΡΟΣ

τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον;

ΑΓΓΕΛΟΣ

τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

ΧΟΡΟΣ

ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον τραπεὶς
γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ

ταῦτ' ἐστὶ τἄπη μωρίας πολλῆς πλέα,

ples of piety towards the gods and deference to rulers which Ajax has adopted (v. 666): *νέοι τρόποι*, the new *conduct* on which he seems to have entered, in setting forth to propitiate Athene. For the form of the phrase cf. Cic. *ad Fam.* IV. 6, *ad novos casus temporum novas consiliorum rationes accommodare.*

736 **ἐγκαταζεύξας.**] Cf. Pind. *N.* I. 7, *ἔργμασιν νικαφόροις ἐγκώμιον ζεῦξαι μέλος*, 'to *marry* strains of praise to deeds of fame.'

738 **βραδεῖαν...βραδύς.**] *i. e.* Either it was already too late when I was sent on this mission, or I have arrived too late.

ἡμᾶς......πέμπων ὁδόν.] Eur. *Bacch.* 827, ΑΙ. *ἐγὼ στελῶ σε*...ΠΕ. *τίνα στολήν*;—Madvig *Synt.* § 25.

740 **τί δ'......ὑπεσπανισμένον;**] 'And wherein has thy urgent mission been disappointed?' lit. 'what part of this need (this urgent business) has been stinted (scantily performed)?' Cf. Aesch. *Pers.* 491, *ὑπεσπανισμένοις | βορᾶς.*

χρείας.] In *χρεία* the literal sense of 'need' is more prominent than in *χρέος, χρῆμα*, which often mean merely *negotium*, a matter of business.

741 **ἀπηύδα μὴ...παρήκειν.**] *i. e.* gave him a prohibitory command (*ἀπηύδα*) not to come out. Cf. *O. T.* 236, *τὸν ἄνδρ' ἀπαυδῶ τόνδε...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά*: Xen. *Cyr.* I. 4. 14, *'Αστυάγης ἀπηγόρευε μηδένα βάλλειν.*—Madvig *Synt.* § 210.

742 **ἔξω παρήκειν.**] 'Pass forth abroad.' In *παρέρχομαι, παριέναι, παρήκειν, παρά* conveys the notion of going *into the presence* of others: hence either 'to enter' (a house), or 'to go forth into public.'

743 **οἴχεται.**] 'He is gone.' The speaker unconsciously uses an ominous word.

744 **καταλλαχθῇ χόλου.**] For the genitive depending on the notion of *desisting from*, cf. Eur. *Med.* 896, *διαλλάχθηθ' ἅμα | τῆς πρόσθεν ἔχθρας.*—Madvig *Synt.* § 57 *b*.

εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ

ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;

ΑΓΓΕΛΟΣ

τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος 'Ατρειδῶν δίχα
ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
θεὶς εἶπε κἀπέσκηψε παντοίᾳ τέχνῃ
εἶρξαι κατ' ἦμαρ τοὐμφανὲς τὸ νῦν τόδε
Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἐᾶν,

746 **εὖ φρονῶν**] = *ὀρθῶς φρονῶν*: cf. v. 1252, *οἱ γὰρ φρονοῦντες εὖ κρατοῦσι πανταχοῦ*: Aesch. *P. V.* 395, *κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν*, 'it is best to be thought foolish when one is really wise.' But in a different sense in *Il.* I. 73 (Calchas), *εὖ φρονέων ἀγορήσατο*, 'spoke with kindly purpose.'

747 **τοῦδε πράγματος πέρι:**] *i. e.* 'What special knowledge authorised Calchas to deny that a present reconciliation with Athene is *τὸ κέρδιστον* for Ajax?' The question is answered at v. 756. Schneidewin conjectured *πάρει*,—referring *πράγματος* to the prediction of Calchas.

748 **τοσοῦτον...ἐτύγχανον.**] 'Thus much I know, and to thus much was witness:'—*τοσοῦτον*, in the sense of *μέχρι τούτου*, belonging to *παρὼν ἐτύγχανον* as well as to *οἶδα*.

749 **γάρ.**] Cf. v. 285, *note*.

συνέδρου καὶ τυραννικοῦ.] 'The circle of councillors and chiefs' = *κύκλος τῶν συνεδρευόντων βασιλέων*,—the Homeric *βουλή*. Homer represents the Greek fleet as drawn up semicircularly on the strand of a small bay. Over against the ships of Odysseus, which were stationed at the middle point (*Il.* XI. 8), a space was kept clear for assemblies and for the administration of justice; here also stood the public altars of the camp: *Il.* XI. 805, *κατὰ νῆας 'Οδυσσῆος θείοιο...ἵνα σφ' ἀγορή τε θέμις τε | ἤην, τῇ δὴ καί σφι θεῶν ἐτετεύχατο βωμοί.*

750 **οἶος 'Ατρειδῶν δίχα.**] Cf. v. 464.

752 **παντοίᾳ τέχνῃ.**] To be taken with *εἶρξαι*, rather than with *ἐπέσκηψε*: see Her. I. 112, *ἔχρηζε μηδεμιῇ τέχνῃ ἐκθεῖναί μιν.*

753 **εἶρξαι.**] According to the usual distinction that *εἴργειν* = 'to shut out,' *εἵργειν* 'to shut in,' Hermann and Lobeck are right in giving *εἶρξαι* here. Lobeck shews at length that *εἴργειν* and *εἵργειν* are pretty regularly distinguished in good Greek. Thus in Philip's Letter *ap.* Demosth. p. 159. 2, *τὸν ἀδικούμενον εἵρξατε δέκα μῆνας*· but presently, p. 159. 4, *ὥστε μυστηρίων μὲν εἴργειν αὐτούς.* In Eur. *Helen.* 288, *τὸ δ' ἔσχατον τοῦτ', εἰ μόλοιμεν ἐς πάτραν | κλῄθροις ἂν εἰργοίμεσθα*,—the sense is, 'barred out of every house,'—not 'imprisoned.' And so *εἰργμός* always: *εἱρκτή* rarely, and not in good writers.

ἦμαρ τοὐμφανές, κ. τ. λ.] 'This present day that shines:' cf. v. 856, *ἡμέρας τὸ νῦν σέλας.* The explicit phrase marks an anxious warning: cf. v. 741, *ἀπηύδα—ἔνδοθεν στέγης | μὴ 'ξω παρήκειν.*

εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ.
ἐλᾷ γὰρ αὐτὸν τῇδε θἠμέρᾳ μόνῃ
δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.
τὰ γὰρ περισσὰ κἀνόνητα σώματα
πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονῇ.
κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος
ἄνους καλῶς λέγοντος ηὑρέθη πατρός.
ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει

756 τῇδε θἠμέρᾳ.] The only other example in the Tragedians of this crasis is *O. T.* 1283, νῦν δὲ τῇδε θἠμέρᾳ | στεναγμός. It also occurs once in Ar. *Av.* 1071, τῇ δὲ μέντοι θἠμέρᾳ.—τῇδ' ἐν ἡμέρᾳ, τῇδ' ἐν ἡμέρᾳ have been conjectured.

757 ὡς ἔφη λέγων.] 'As he rehearsed:' lit., 'as he said in the course of his statement.' Cf. Her. III. 156 (where Zopyrus presents himself to the Babylonians and relates his ill-treatment by Darius), 'νῦν τε,' ἔφη λέγων ('his story ran'), 'ἐγὼ ὑμῖν ἥκω μέγιστον ἀγαθόν.' Again Her. V. 36 (Hecataeus has been giving an exposition of his views to the Ionian leaders), ἄλλως μὲν νυν [illegible] ἔφη λέγων ('he went on to say') ἐνορᾶν ἐσόμενον τοῦτο. Such phrases as εἶπε φωνῶν (Aesch. *Ag.* 205, 'he lifted up his voice and said')—ἔφη δημηγορῶν, κ. τ. λ.,—are evidently different from ἔφη λέγων.

758 περισσὰ κἀνόνητα σώματα.] 'Luxuriant and unprofitable lives:' cf. v. 1077, κἂν τις σῶμα γεννήσῃ μέγα, κ.τ.λ.: v. 129, μηδ' ὄγκον ἄρῃ.—περισσά, 'overgrown,' 'swollen with too much prosperity:' ἀνόνητα, 'lost, through pride, to the service of the gods and to helpful relations with men.' Cf. Her. VII. 10, ὁρᾷς τὰ ὑπερέχοντα ζῷα ὡς κεραυνοῖ ὁ θεός; The var. lect. ἀνόητα is appropriate, but less forcible than ἀνόνητα, which gives the *reason* why overgrown greatness is struck down by the gods. Schneidewin's conjecture λήματα for σώματα appears unnecessary.

760 ὅστις, κ.τ.λ.] The antecedent to ὅστις is ἐκεῖνόν τινα, implied in σώματα. Cf. *Ant.* 707, ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ..., οὗτοι...ὤφθησαν κενοί: Xen. *Cyr.* VII. 4. 5, ἦν...ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρός τε καὶ ἡμεῖς πολέμιοι ἐσόμεθα.—Madv. *Synt.* § 99 *a*.

φύσιν.] Cognate accus., = βλαστὴν βλαστών. Cf. *Trach.* 1062, θῆλυς φῦσα κοὐκ ἀνδρὸς φύσιν: *Il.* XI. 141, [illegible]: Arist. *Rhet.* I. 2. 9, χαίρειν ἡδονήν.

761 φρονῇ.] Cf. *O. C.* 395, γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ: Eur. *Alc.* 799, [illegible]—Madv. *Synt.* § 125 R 2.

762—779. The Messenger is now reporting the actual words of Calchas: cf. v. 760, τοσαῦθ' ὁ μάντις εἶπε.

763 ἄνους...πατρός.] πατρὸς καλῶς λέγοντος (genitive absolute) ἄνους ἐφάνη.

764 αὐτὸν ἐννέπει.] The accusative, since ἐννέπει = προσεννέπει: cf. *Il.* XIII. 725, Δὴ τότε Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς: *Phil.* 1065, μὴ μ' ἀντιφώνει μηδέν.

τέκνον, δόρει, κ.τ.λ.] Odysseus, in the *Iliad* (IX. 252), reminds Achilles of the parting advice of Peleus, 'ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε:—Τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη | δώσουσ' αἴκ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν | ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων.

βούλου κρατεῖν μέν, σὺν θεῷ δ' ἀεὶ κρατεῖν.
ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο,
πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ
κράτος κατακτήσαιτ'· ἐγὼ δὲ καὶ δίχα
κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον
δίας Ἀθάνας, ἡνίκ' ὀτρύνουσά νιν

δόρει.] The usual form in the Attic poets, *e.g.* Ar. *Pax* 357, ἐς Λύκειον κἀκ Λυκείου σὺν δόρει σὺν ἀσπίδι: but δορί is admitted in lyric passages, *e.g.* Aesch. *Ag.* 111, πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι.

765 σὺν θεῷ.] 'With the help of the god.' Cf. v. 779. The phrase σὺν θεῷ or θεοῖς often means in a general sense, 'with the gods on one's side,'—'under favour of the gods.' Cf. *Il.* XXIV. 430, πέμψον δέ με, σύν γε θεοῖσιν,—'escort me,—that is, if the gods are willing:' Eur. *Med.* 625, ξὺν θεῷ δ' εἰρήσεται,—'under favour of the gods be it said.'

767 θεοῖς ὁμοῦ] = σὺν θεοῖς.

ὁ μηδὲν ὤν.] Cf. v. 1281, ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντέστης ὕπερ.—Two other forms of the phrase occur: (1) ὁ μηδείς: v. 1114, οὐ γὰρ ἠξίου τοὺς μηδένας.—(2) τὸ μηδέν (of a *person*): *Trach.* 1107, κἂν τὸ μηδὲν ὦ.

768 καὶ δίχα κείνων.] Homer, too, ascribes to Ajax this vein of self-confidence,—but under a different aspect. It is not, as here, the impious presumption which scorns to invoke the divine favour. Rather it is the courageous self-reliance of one who regards Zeus as the declared enemy of the Greeks, and exhorts them, since the gods refuse aid, to aid themselves:—*Il.* XVII. 629, 'by this time a fool might see that father Zeus gives the triumph to the Trojans:—ἀλλ' ἄγετ', αὐτοί περ φραζώμεθα μῆτιν ἀρίστην.'—The pagan ideal of consummate arrogance comprised *outspoken* defiance of the gods. Thus the Locrian Ajax φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης (*Od.* IV. 504). Thus Capaneus boasted that he would take Thebes, Διός τε θέλοντος καὶ μὴ θέλοντος (Aesch. *Theb.* 422). Thus Mezentius was the declared *Contemptor divom* (Aen. VII. 648).

769 ἐπισπάσειν κλέος.] 'To bring this glory upon my head.' Aesch. (*Pers.* 479) has the active ἐπισπᾶν in the sense of 'bringing' on,—τοσόνδε πλῆθος πημάτων ἐπέσπασεν. In the sense of *gaining*, the middle ἐπισπᾶσθαι is usual: Her. III. 72, ἵνα τι... ἐπισπάσωνται κέρδος: Polyb. III. 98. 20, ἔφη...τὴν παρ' αὐτῶν εὔνοιαν ἐπισπάσεσθαι. Cf. Plato *Gorg.* p. 465 B, ἀλλότριον κάλλος ἐφελκομένους, 'striving to acquire' artificial beauty.

770 μῦθον.] Often in a contemptuous sense: cf. Eur. *Andr.* 744, τοὺς σοὺς δὲ μύθους ῥᾳδίως ἐγὼ φέρω.

771 δίας Ἀθάνας, κ.τ.λ.] 'Then once again, in answer to divine Athene,—what time she bade him, &c.,—spake he in that hour a dread speech...' It has just been related how Ajax slighted the counsel *of his father*. The second instance of his pride was intended to have been prefaced by a sentence in this form,—εἶτα δεύτερον δίας Ἀθάνας (ὥσπερ πρότερον πατρός)—ἡνίκα ὀτρύνουσά νιν ηὐδᾶτο, κ.τ.λ.,—ἠτίμασε τὴν παραίνεσιν. But for ἠτίμασε τὴν παραίνεσιν is substituted ἀντιφωνεῖ δεινὸν ἔπος,—equivalent in sense, but leaving δίας Ἀθάνας without a definite syntax. This view seems more probable than (1) that of Hermann, Lobeck, and Schneidewin, who make Ἀθάνας, ἡνίκα ηὐδᾶτο an anacolouthon for Ἀθάνας αὐδωμένης: (2) Bernhardy's, who makes Ἀθάνας depend on ἔπος, 'a

ηὔδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
ἵστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.
τοιοῖσδέ τοι λόγοισιν ἀστεργῆ θεᾶς
ἐκτήσατ' ὀργὴν, οὐ κατ' ἄνθρωπον φρονῶν.
ἀλλ' εἴπερ ἔστι τῇδε θἠμέρᾳ, τάχ' ἂν

speech about Athene,' like ὕμνοι θεῶν: (3) the view that Ἀθάνας depends on ἀντιφωνεῖ as = ἐναντίον λέγει.

772 **ηὐδᾶτο.**] For the middle αὐδᾶσθαι, cf. *Phil.* 130, Aesch. *Eum.* 357: *Cho.* 144, ἐξαυδώμενος: and see v. 511, *note*.

773 **τότε.**] 'In that hour,'—emphatic, claiming attention for the coming ἔπος: cf. *El.* 35, χρῇ μοι τοιαῦθ' ὁ Φοῖβος ὧν πεύσει τάχα·—'ἄσκευον αὐτὸν,' κ. τ. λ.: *Phil.* 465, ὁπηνίκ' ἂν θεὸς | ...εἴκῃ, τηνικαῦθ' ὁρμώμεθα: *O. C.* 437, ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,...τὸ τηνίκ' ἤδη...ἤλαυνέ μ' ἐκ γῆς.

774 **τοῖς ἄλλοισιν Ἀργείων.**] Either τοῖς ἄλλοις Ἀργείοις or τοῖς ἄλλοις τῶν Ἀργείων would have been more usual. Cf. *Phil.* 304, τοῖσι σώφροσιν βροτῶν.—It would be possible to render,—'stand near the Greeks, in the interest of the rest' (τοῖς ἄλλοις being a dat. commodi): but the meaning is clearly τοῖς ἄλλοις τῶν Ἀργείων. For πέλας (like ἐγγύς) with dat. instead of genitive, cf. Aesch. *Suppl.* 204, θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.

775 **καθ' ἡμᾶς...μάχη.**] 'Where stand I and mine, the storm of fight can never burst:' *i.e.* 'on that part of the Greek line where I and my Salaminians are posted the *fury* of battle can never break forth. No opposition which the enemy can offer to *us* will suffice to occasion serious fighting.' This—the only sense which the words will bear—is scarcely satisfactory. We might conjecture ἐσρήξει, *nunquam* irrumpent *hostes*.—ἐκρήξει: the metaphor is from a storm bursting in fury: cf. Arist. *Meteor.* II. 18. 14, ἐκρήξας ἄνεμος: *Il.* XX. 55, σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν.—It is impossible that οὔποτ' ἐκρήξει μάχη should mean, as Lobeck takes it,—'the enemy will never break our line.' The use, in that sense, of ῥῆξαι *passim* and of παραρρηγνύναι in Thuc. IV. 96 proves nothing for ἐκρήξει, which can mean nothing but *erumpet*.—(The proposed emendation οὔτι σοῦ χρῄζει is a more violent remedy than the difficulty of the vulgate warrants.)

καθ' ἡμᾶς.] 'Over against us,' 'on our part of the line.' Cf. Xen. *Cyr.* VII. 1. 16 (the commander of a battalion reporting to Cyrus, whose army is drawn up for battle), τὰ μὲν καθ' ἡμᾶς ἔμοιγε δοκεῖ, ὦ Κῦρε, καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με: 'as regards our own part of the line, I am satisfied: but I feel uneasy about our flanks:' Dionys. Hal. *Ant.* III. 24. 483, οἱ κατὰ Φιδηναίους ταχθέντες, *qui in acie Fidenatibus oppositi erant*.

776 **τοιοῖσδέ τοι.**] 'By such vaunts it was...' Hermann has restored τοι for τοῖς both here and in *El.* 628, ἀλλ' ἔν τοι κακοῖς.

777 **οὐ κατ' ἄνθρωπον.**] Cf. *Ant.* 768, φρονείτω μεῖζον ἢ κατ' ἄνδρ' ἰών.—The phrase οὐ κατά always means, 'greater, higher than:' cf. Thuc. II. 62, οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρείαν, ὧν μεγάλων νομίζετε ἐστερῆσθαι, αὕτη ἡ δύναμις φαίνεται, 'this power appears incomparably more precious than the enjoyment of your houses and land.'

778 **ἔστι**] = ζῇ: cf. v. 783.

γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.
τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἕδρας
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἁνὴρ κεῖνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ

ὦ δαΐα Τέκμησσα, δύσμορον γένος,
ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ.

779 **σὺν θεῷ.**] Calchas, priest and seer, is careful himself to shun the impiety which he had recorded of Ajax. Cf. v. 765, *note*.

780 **ὁ δέ...Τεῦκρος.**] *Phil.* 371, ὁ δ' εἶπ', (Ὀδυσσεὺς, πλησίον γὰρ ἦν κυρῶν,)—ναὶ παῖ, κ.τ.λ.

εὐθὺς ἐξ ἕδρας.] 'Quitting the council straightway.' Calchas, in order to speak with Teucer, withdrew from the circle of the council (v. 750); and they were now standing apart from it. In the literal sense, therefore, Teucer did not go ἐξ ἕδρας. Still, as a member of the council, he might be said to go ἐξ ἕδρας when, in order to find a messenger, he left the neighbourhood of the spot where it was sitting. But why did he not carry the message himself? He probably returned to the council in order to defend Ajax. When it rose, he began a personal search for him, and while thus engaged learnt the tidings of his death (v. 995). Teucer apprehended,—not the suicide of Ajax,—but a collision between his kinsmen and the Greeks: to prevent this, the message would suffice. The dramatic interest gains by the recital, at full length and in a formal ἀγγέλου ῥῆσις, of the prophet's hopes and fears.—The words εὐθὺς ἐξ ἕδρας might also mean—'immediately after the sitting'—'as soon as the council rose.' But it is inconceivable that Teucer should have awaited that event before sending a message fraught with life or death.

782 **φυλάσσειν.**] (*Haec mandata*) *observanda*. For the infin., cf. Thuc. II. 4, (οἱ Θηβαῖοι) παρέδοσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρήσασθαι ὅ, τι ἂν βούλωνται: Ar. *Nub.* 440, τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν | παρέχω τύπτειν.—Madvig *Synt.* § 148 *b*.

ἀπεστερήμεθα.] Schol., τῶν ἐντολῶν δηλονότι, ἤγουν τῆς φυλακῆς τοῦ Αἴαντος: *i. e.* 'if we have been robbed of our charge.'—(Wakefield conj. ἀφυστερήμεθα.)

783 **εἰ Κάλχας σοφός.**] Cf. v. 746. For the double protasis, εἰ ἀπεστερήμεθα...εἰ Κάλχας σοφός, cf. Plato *Phaedo* p. 67 E, εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι,... τούτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν; So Soph. *El.* 583.

784 **δαΐα.**] The Doric and Attic form δάϊος, and not the Epic δήϊος, was probably always used by the Tragedians. In Aesch. *Ag.* 542 δηΐων, in the sense of 'enemies,' is usually read, but is not certain. There is no other instance of the word, as meaning 'hostile,' in senarii; for in Aesch. *Theb.* 267, στέψω πρὸ ναῶν is now read in place of λάφυρα δᾳῶν.

δύσμορον γένος.] 'Ill-fated being.' Cf. *Il.* VI. 180, ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων: Pind. *N.* V. 80, κείνου ὁμόσπορον ἔθνος, 'his blood-relation' (Pytheas): Catullus 61. 2, *Uraniae genus, Hymen.*

785 **θροεῖ.**] Cf. v. 67, *note*.

ξυρεῖ γὰρ ἐν χρῷ τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ

τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἕδρας ἀνίστατε;

ΧΟΡΟΣ

τοῦδ' εἰσάκουε τἀνδρός, ὡς ἥκει φέρων
Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ

οἴμοι, τί φής, ὤνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ

οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι,
θυραῖος εἴπερ ἐστίν, οὐ θαρσῶ πέρι.

786 **ξυρεῖ ἐν χρῷ.**] 'Touches in the quick;'—*παροιμία ἐπὶ τῶν ἐπικινδύνων πραγμάτων*, according to the Scholiast. Cf. Her. IV. 175, *κείροντες ἐν χροΐ*, 'shaving close:' Thuc. II. 84, *ἐν χρῷ ἀεὶ παραπλέοντες.*—For the form *χρῷ* instead of *χρωτί*, cf. *γέλῳ*, *Od.* XVIII. 100: *ἔρῳ*, *ib.* 212: *ἐν φῷ*, (for *φωτί*, dat. of *φῶς*, 'light,') Eur. *fragm. Meleagr.* quoted in the Etym. Magn. p. 803. 49. Lobeck observes that all such forms should be written with the iota subscript, as they represent an old mode of declension which omitted the consonant *τ*.

μὴ χαίρειν τινά] = *ὥστε μή*,—the infin. expressing the result: cf. Thuc. II. 69, *Φορμίων φυλακὴν εἶχε, μήτ' ἐκπλεῖν ἐκ Κορίνθου μηδένα μήτ' εἰσπλεῖν.*—Madvig *Synt.* § 164.

787 **τί μ' αὖ, κ.τ.λ.**] Tecmessa,—who at the desire of Ajax (684) had withdrawn into the tent (v. 692),—now returns, with Eurysaces (v. 809).

788 **ἀτρύτων.**] Cf. Aesch. *Cho.* 330, *ἀτρίακτος ἄτα.*

790 **πρᾶξιν.**] 'Plight.' *Trach.* 294, *ἀνδρὸς εὐτυχῆ | κλύουσα πρᾶξιν*: Aesch. *P. V.* 714, *πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς.*

ἤλγησα.] Cf. v. 536, *note*: v. 693.

792 **οὐκ οἶδα, κ.τ.λ.**] Tecmessa had inquired—as if she were speaking to the friendly Chorus—'can it be that "we" are lost?'—the first person plural (as at v. 269) expressing the identity of interests between Ajax and his friends. But the stranger, who does not enter into the meaning of the 'we,' coldly replies: 'I know not of *thy* case, but only that, if Ajax be abroad, I am ill at ease for *him*.'

Αἴαντος δέ, κ.τ.λ.] The construction first intended was *Αἴαντος δὲ πρᾶξιν οἶδα, ὅτι κακὴ ἔσται*. But for *κακὴ ἔσται* is substituted *οὐ θαρσῶ πέρι*,—the preposition governing *Αἴαντος*. Schneidewin construes,—*Αἴαντος δέ,—ὅτι (ἐπειδὴ) θυραῖος (ἐστιν),—εἴπερ ἔστιν,—οὐ θαρσῶ περι*: *i.e.* 'But since Ajax is abroad, even supposing he yet lives, I have no confidence (that he will live much longer)'—an ingenious, but too elaborate, version.

ΤΕΚΜΗΣΣΑ

καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φής.

ΑΓΓΕΛΟΣ

ἐκεῖνον εἴργειν Τεῦκρος ἐξεφίεται
σκηνῆς ὕπαυλον μηδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ

ποῦ δ' ἐστὶ Τεῦκρος, κἀπὶ τῷ λέγει τάδε;

ΑΓΓΕΛΟΣ

πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ

οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

ΑΓΓΕΛΟΣ

τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
τὴν νῦν, ὃς αὐτῷ θάνατον ἢ βίον φέρει.

794 **καὶ μήν.**] Cf. v. 539, *note*.

ὠδίνειν τί φής.] '(Abroad he is,) so that thy dark words rack me:'—*ὠδίνειν* = *δείσασαν ἀπορεῖν ὅ, τι λέγεις*. For *τί* = *ὅ, τι*, cf. Aesch. *Cho.* 84, *οὐδ' ἔχω τι φῶ*: Eur. *Hec.* 185, *δειμαίνω, μᾶτερ, | τί ποτ' ἀναστένεις.*

795 **ἐξεφίεται.**] The compound verb has reference to the explicit and urgent character of the injunction: cf. vv. 741, 752.

796 **σκηνῆς ὕπαυλον.**] The genitive depends on *αὐλή* in *ὕπαυλος*: cf. *El.* 1386, *δωμάτων ὑπόστεγος.*—Madv. *Synt.* § 63 *d.*

μόνον.] *i. e.* Until Teucer himself should arrive: v. 742.

798 **τήνδε δ' ἔξοδον......φέρειν.**] 'He forebodes that this going forth is of fatal tendency for Ajax.'—*ἐλπίζει*, *auguratur*, cf. v. 606, *note.*—*ὀλεθρίαν φέρειν* is a mixture of *ὀλεθρίαν εἶναι* and *εἰς ὄλεθρον φέρειν*. Cf. the phrases *εἰς αἰσχύνην*, *εἰς βλάβην φέρει τι.*—Two other versions deserve notice:—(1) Lobeck's:—'Teucer fears that he has to announce (*φέρειν*) this going forth as fatal to Ajax.' (2) Hermann:—'Teucer *hopes* to announce (*i. e.* to announce *in time*) that this going forth is fraught with death for Ajax.'—(Bothe proposed *ἐλπίζειν φέρει*, 'tends to make us forebode...:' Badham, *ἐλπίζει φθάνειν*: Enger, *κυρεῖν*: F. W. Schmidt, *ῥέπειν*.)

801 **Θεστορείου.**] *Il.* I. 69, *Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος.* For the form cf. v. 134, *Τελαμώνιε παῖ*: Eur. *Her.* 229, *τοὺς Ἡρακλείους παῖδας.*

802 **ὅς.**] So Dindorf. Others *ὅτ'*, *i. e.* *ὅτε*. The *ι* of *ὅτι* is never elided in Attic.

φέρει.] 'Portends,' 'announces.' Cf. Aesch. *Pers.* 249, *καὶ φέρει (ὁ ἄγγελος) σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.*—With *ὅτε* instead of *ὅς*, the subject to *φέρει* would be either (1) *ἡ ἔξοδος*,—deadly, if permitted,—but *abstinence* from which would be the saving of Ajax: cf. v. 674, *note*:

ΤΕΚΜΗΣΣΑ

οἲ 'γώ, φίλοι, πρόστητ' ἀναγκαίας τύχης.
καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἑσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
ζητεῖτ' ἰόντες τἀνδρὸς ἔξοδον κακήν.
ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἴμοι, τί δράσω, τέκνον; οὐχ ἱδρυτέον.
ἀλλ' εἶμι κἀγὼ κεῖσ' ὅποιπερ ἂν σθένω.
χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμή.
[σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.]

—or (2) ᾗ ἡμέρα,—as Hermann takes it. But καθ' ἡμέραν, ὅτε φέρει, instead of ᾗ φέρει, seems too harsh.

803 **πρόστητε.**] 'Shelter.' Schol. βοηθοί, προστάται γένεσθε. Cf. Aeschin. *de Fals. Legat.* p. 49. 41, τιμωρήσονται τὸν προστάντα τῆς εἰρήνης, 'the champion of the peace.'

ἀναγκαίας τύχης.] 'My hard fate:' cf. v. 485, *note*.

804 **σπεύσαθ', οἱ μέν, κ.τ.λ.**] The regular construction would have been:—σπεύσατε, οἱ μὲν (the servants of Tecmessa, v. 539, and the Messenger) Τεῦκρον μολεῖν· οἱ δὲ (the Chorus) ζητεῖν Αἴαντα,—ἰόντες ἄλλοι μὲν πρὸς ἑσπέραν, ἄλλοι δὲ πρὸς ἀντολάς. The first οἱ δέ answers to οἱ μέν, and distinguishes the seekers for Ajax from the seekers for Teucer. The second οἱ δέ distinguishes the eastward from the westward party of seekers for Ajax. For the new finite verb ζητεῖτε instead of ζητεῖν, cf. *Trach.* 676, τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὑτοῦ φθίνει: *Il.* xx. 48, αὖε δ' Ἀθήνη | στᾶσ' ὅτε μὲν παρὰ τάφρον...ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν ἀΰτει.

Τεῦκρον μολεῖν.] For σπεύδειν with accus. and infin., cf. Her. I. 74, ἔσπευσαν...εἰρήνην ἑωυτοῖσι γενέσθαι.—Teucer eventually learnt the tidings not from these special messengers, but from general rumours (v. 998), in the course of his search for Ajax.

805 **ἀγκῶνας.**] 'Bays,' curves of the shore,—Ajax having said that he was going to the παρακτίους λειμῶνας (v. 654).

ἀντηλίους.] An Ionic form, admitted in Attic: e.g. Aesch. *Ag.* 502. Eur. *Ion* 1550 (where ἀνθήλιον was formerly read). Cf. Ar. *Av.* 109, μῶν ἡλιαστά;—μὰ ἀλλὰ θατέρου τρόπου, | ἀπηλιαστά: and so ἀπηλιώτης (*ventus*) *subsolanus*.

807 **φωτὸς ἠπατημένη.**] 'Deceived by the man:'—who had succeeded (vv. 646—692) in persuading her that he had no longer any thoughts of self-destruction. But now, remembering his former purpose, she cannot doubt how to interpret the warning of Calchas.—For the genitive cf. Eur. *El.* 123, κεῖσαι σᾶς ἀλόχου σφαγεὶς: *id.* *Or.* 496, πληγεὶς θυγατρὸς τῆς ἐμῆς.

809 **τί δράσω, τέκνον;**] Tecmessa, about to join in the search, leaves Eurysaces at the tent with a παιδαγωγός. At v. 973 she returns to him.

810 **ὅποιπερ ἂν σθένω.**] Tecmessa, faint with grief or fear, had not gone far from the tent before she discovered the body of Ajax. Meanwhile the chorus had searched far and wide (μακροὶ πόνοι, v. 888).

811 **οὐχ ἕδρας ἀκμή.**] *Il.* XXIII.

ΧΟΡΟΣ

χωρεῖν ἕτοιμος, κοὐ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἕψεται.

ΑΙΑΣ

ὁ μὲν σφαγεὺς ἕστηκεν ᾗ τομώτατος

205, οὐχ ἕδος· εἶμι γὰρ αὖθις ἐπ' Ὠκεανοῖο ῥέεθρα: Bacchylides *frag.* 21, οὐχ ἕδρας ἔργον: Eur. *Or.* 1292, οὐχ ἕδρας ἀγών.

812 **σώζειν θέλοντες, κ.τ.λ.**] This verse is rejected as spurious by Dindorf, Schneidewin, and other editors. But its alleged feebleness is not so very clear. In the first place it has a real force and significance in reminding us distinctly what it was that Tecmessa dreaded—the purpose of Ajax to destroy himself. This fear had haunted her from the first moment of his returning sanity (v. 326),—had been lulled by the reassuring language of Ajax,—but had revived with the warning of Calchas, which convinced her that that language had been delusive (v. 807). Again, the words ὃς σπεύδει θανεῖν give a hint to the spectators which aptly introduces the succeeding tableau — Ajax standing before his planted sword.

814 **ἔργου καὶ ποδῶν.**] 'Speed of act and foot,'—ποδῶν being added to define ἔργου, opposed in conventional antithesis to λόγῳ.

Exit TECMESSA *by the side-door on the right of the spectators (leading to the country); the* MESSENGER, *with Attendants, by the left side-door, leading to the Greek camp* (see v. 719, *note*).—*The* CHORUS, *breaking up into two hemichoria, leave the orchestra by the right and left parodi.*—[Other instances of the Chorus making an exit in the course of the drama, are:—Aesch. *Eum.* 225—235: Eur. *Alc.* 746—872: *id.* *Helen.* 386—515.]

815. *The scene changes from the tent of Ajax and its vicinity, to a lonely place, near the shore, bordered by a wood* (v. 892). AJAX *is discovered standing near his sword, which is planted in the earth by its hilt.*—[This is the only example in the extant plays of Sophocles of a complete change of scene. It would be effected,—first, by turning the περίακτοι, sc. θύραι, or 'revolving doors,'—triangular prisms, turning on a pivot, which stood before the side-doors of the stage:—secondly, by substituting a fresh pictorial background (σκηνή) for that representing the tent of Ajax. In order to conceal this operation a curtain (αὐλαία) was probably drawn up (not dropped, as with us) for a few moments, when the stage was cleared at v. 814. (See Donaldson, *Theatre of the Greeks*, pp. 240, 292.) — Aeschylus has a complete change of scene only in the *Eumenides* (v. 225) and (as some think) in the *Choephoroe* (v. 640): Euripides, in no instance: Aristophanes, in five plays —the *Aves* (v. 1565)—the *Ecclesiazusae* (v. 877)—the *Ranae* (v. 270)—the *Thesmophoriazusae* (v. 279)—and the *Lysistrata* (v. 253).]

815—865. *Ajax.* 'The slayer is placed so that best he may slay,—that sword, a foeman's gift, and planted in a hostile soil. All things are ready. Hear me, O Zeus, and let some quick rumour summon Teucer to raise my corpse; hear me, Hermes, and grant me an easy transit to the shades; and ye, vengeful Furies, mark ye how I fall by the guile of the Atreidae. Thou who climbest the steep sky with thy wheels, thou Sun, when thou lookest upon Salamis, draw thy spangled rein, and tell my fate to aged Telamon and to my mother. O Death, delay not thy visit. Farewell, bright sunlight, — farewell, sacred soil of

γένοιτ' ἄν, εἴ τῳ καὶ λογίζεσθαι σχολή,
δῶρον μὲν ἀνδρὸς Ἕκτορος ξένων ἐμοὶ
μάλιστα μισηθέντος ἐχθίστου θ' ὁρᾶν·
πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι,
σιδηροβρῶτι θηγάνῃ νεακονής·
ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγώ,
εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι
σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκός, ἄρκεσον.
αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.

Salamis; farewell, waters and plains of Troy. This is the last word that Ajax speaks to you; the rest he will speak to Hades and to the dead.'

815 **σφαγεύς.**] *i. e.* ξίφος. Cf. Eur. *Andr.* 1134, ἀμφώβολοι σφαγεῖς βουπόροι, 'javelins with double point, fit to pierce an ox's throat.'

τομώτατος.] With the form τομός, Lobeck compares φορός (*secundus*, of winds, or 'fertile')—τροφός—βορός.

816 **λογίζεσθαι.**] 'If, indeed, a man has time to think,'—when it is ἔργου ἀκμή. He reflects, λογίζεται, that the sword will do its work well for three reasons:—because it is the ill-omened gift of an enemy: because it is planted, newly sharpened, in the soil of a hostile land: and because he himself has taken pains to aid it in its task.

817 **ἀνδρὸς Ἕκτορος.**] ἀνήρ is sometimes prefixed to a name which, as being mentioned for the first time, requires an introduction: *e. g.* Her. VIII. 82, τῆς ἦρχε ἀνὴρ Παναίτιος (more courteous than Παναίτιός τις): *Il.* II. 92, ἕλε δ' ἄνδρα Βιήνορα.—Here the ἀνδρός gives a certain tone of distance and aversion to the mention of a well-known but hated name.

ξένων.] 'Guest-friends.' Ajax and Hector were ξένοι in virtue of a compact ratified by the exchange of ξένια,—the sword and the girdle (*Il.* VII. 302). A similar relation subsisted between the Argive Diomede and the Lycian Glaucus, who fought on the Trojan side (*Il.* VI. 215).

819 **ἐν γῇ πολεμίᾳ.**] Cf. v. 459, *note*.

820 **νεακονής.**] The Doric form, as in v. 37 κυναγίᾳ, is retained here by Dindorf, against a majority of the editors.

822 **εὐνούστατον.**] Though its master was ἔχθιστος (v. 817), and though his gift had hitherto been οὐκ ὀνήσιμον (v. 665).

θανεῖν.] *i. e.* ὥστε θανεῖν (αὐτόν). Cf. v. 786, *note*.

823 **ἐκ...τῶνδε.**] 'In the next place.' Cf. v. 537, *note*.

824 **καὶ γὰρ εἰκός.**] Since Zeus was the founder of the Aeacid line, = προγόνων προπάτωρ, v. 387.

825 **αἰτήσομαι δέ, κ.τ.λ.**] To Zeus Panomphaeus (*Il.* VIII. 250)—the source of all rumours, of all signs that guide or warn men,—Ajax prays that swift tidings of his death may come to Teucer, and summon him to raise a kinsman's corpse. The prayer was heard; for while Teucer was pursuing his search, 'a quick rumour, even as the whisper of a god, spread through all the Greeks,' (999), telling that Ajax was dead. It was the message of Zeus, not of Tecmessa (v. 804), that first brought the news to Teucer.—Cf. v. 187, *note*.

οὐ μακρόν] = οὐ μέγα: cf. v. 130, *note*. Cf. Theognis 13: Ἄρτεμι, ...εὐχομένῳ μοι κλῦθι, κακὰς δ' ἀπὸ κῆρας ἄλαλκε· | σοὶ μὲν τοῦτο, θεά, μικρόν, ἐμοὶ δὲ μέγα.

πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ
πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἕλωρ.
τοσαῦτά σ', ὦ Ζεῦ, προστρέπω· καλῶ θ' ἅμα
πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι
ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους
ἀεί θ' ὁρώσας πάντα τἀν βροτοῖς πάθη,

827 **πρῶτος.**] When the corpse is found, Tecmessa abstains from having it lifted from the ground until Teucer arrives (v. 921).

βαστάσῃ.] 'Raise me.' Cf. v. 920: *El.* 1129 (Electra receiving the urn supposed to contain the ashes of Orestes)—νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν.

828 **πεπτῶτα περὶ ξίφει.**] Cf. v. 899, φασγάνῳ περιπτυχής: Pind. *N.* VIII. 23, (φθόνος) καὶ Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυλίσαις, 'by wrapping him around his sword.'

830 **ῥιφθῶ...ἕλωρ.**] *Il.* I. 4, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν | οἰωνοῖσί τε πᾶσι: *ib.* XXII. 338 (the dying prayer of Hector to Achilles), μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν: *Ant.* 205 (the corpse of Polynices) καὶ πρὸς οἰωνῶν δέμας | καὶ πρὸς κυνῶν ἐδεστόν. For πρόβλητος cf. Hor. *Epod.* 6. 10 (*canis*) proiectum *odoraris cibum*.

831 **προστρέπω.**] The active instead of the more usual προστρέπομαι, as in *O. C.* 50: Eur. *Suppl.* 1195, κακῶς ὀλέσθαι πρόστρεπ' Ἀργείων χθόνα, 'pray that...' Cf. v. 769, ἐπισπάσειν, and *note*.

832 **πομπαῖον...χθόνιον.**] The epithet χθόνιον is added to define πομπαῖον,—since the title πομπαῖος belonged in its most general sense to Hermes, as the god who piloted all travellers needing wary guidance. Thus he is commissioned by Apollo to protect the flight of Orestes from Delphi to Athens (Aesch. *Eum.* 91): in the *Electra* of Sophocles he conducts the stealthy steps of the avengers into the palace (v. 1395): and in the *Philoctetes* (v. 133) he is invoked by Odysseus to speed the enterprise of the conspirators:—Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν. But he was especially ψυχόπομπος: Hor. *Od.* I. 10, 17, *Tu pias laetis animas reponis Sedibus*.

833 **ἀσφαδάστῳ.**] 'Without a struggle,—at one quick bound.' The ταχὺ πήδημα is the one convulsive spring upwards when the sword pierces the heart,—opposed to σφαδασμός,—a prolonged death-struggle. Photius, σφαδάζειν· δυσθανατεῖν. Cf. Aesch. *Ag.* 1263, ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, | ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων | ἀπορρυέντων, ὄμμα συμβάλω τόδε: Silius Italicus VIII. 140 (Dido, about to mount the pyre, prays to the gods infernal), precor, *inquit*, adeste, Et placidi victos ardore admittite manes.

835 **τὰς ἀεί.**] Sc. οὔσας. Cf. Aesch. *Eum.* 69, γραῖαι, παλαιαὶ παῖδες: *ib.* 838, ἐμὲ τὰν παλαιόφρονα.

836 **ἀεί θ' ὁρώσας.**] Hermann, followed by other editors, gives ἀεὶ δ', contending that, since δέ was regularly used with a repeated word (Eur. *Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον), its insertion after the second ἀεί would be excused by the familiar

σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἐμὲ
πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
[καί σφας κακοὺς κάκιστα καὶ πανωλέθρους
ξυναρπάσειαν, ὥσπερ εἰσορᾷσ᾽ ἐμὲ
αὐτοσφαγῆ πίπτοντα, τὼς αὐτοσφαγεῖς
πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.]
ἴτ᾽, ὦ ταχεῖαι ποίνιμοί τ᾽ Ἐρινύες,
γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.

idiom, even though *τε* had preceded. Similarly in *El.* 1098 he would read, *ὀρθά τ᾽ εἰσηκούσαμεν, | ὀρθῶς δ᾽ ὁδοιποροῦμεν.* In both cases the usual *τε...τε* appears better.

ὁρώσας πάντα.] Cf. *O. C.* 42, *τὰς πάνθ᾽ ὁρώσας Εὐμενίδας.*

837 **σεμνάς.**] The special title of the Erinyes at Athens was *Σεμναὶ θεαί*, or *Σεμναί*: at Sicyon, *Εὐμενίδες* (Paus. II. 11. 4: Müller *Eumen.* § 80). Cf. *O. C.* 90, 459: Thuc. I. 126, *καθεζομένους δέ τινας καὶ ἐπὶ τῶν Σεμνῶν θεῶν...διεχρήσαντο.*

τανύποδας.] 'Far-striding:' pursuing the guilty with long, rapid strides. Cf. Aesch. *Eum.* 349, *σφαλερὰ καὶ τανυδρόμοις κῶλα*,—the feet (of the Erinys) overtaking and tripping the fugitive in his stride: Soph. *O. C.* 410, *δεινόπους Ἀρά*: *El.* 491, *χαλκόπους Ἐρινύς.*

839—842. Dindorf places these four verses in brackets. Hermann defends the genuineness of vv. 839, 40 (*καί σφας κακοὺς...εἰσορῶσ᾽ ἐμέ*), on what appears a just ground,—viz. that the imprecation upon the *πάνδημος στρατός* (v. 844) would otherwise follow too abruptly on the mention of the Atreidae. We should naturally expect in the first instance an imprecation upon the Atreidae themselves. But against the authenticity of the two following verses (*αὐτοσφαγῆ...ὀλοίατο*) several considerations may be urged:—(1) The non-fulfilment, mythologically speaking, of the doom denounced. Menelaus did not die a violent death. Agamemnon was not killed by his son. (2) The Epic *τώς* is used once or twice by Aeschylus, but occurs nowhere else in Sophocles or Euripides.—(3) *φίλιστος* does not occur elsewhere.—The verses may have been added in an attempt to supply a supposed lacuna after *εἰσορῶσ᾽ ἐμέ*,—i. e. *πανώλεθρον ξυναρπασθέντα*'. Cf. v. 571, *note*.

839 **κάκιστα καὶ πανωλέθρους.**] For the combination of adverb and adverbial adjective, cf. Aesch. *Theb.* 547, *ἢ τἂν πανώλεις παγκάκως τ᾽ ὀλοίατο.*

841 **αὐτοσφαγεῖς.**] Alluding to the double sense of the word,—'slain by one's own hand,' or 'slain by a kinsman.' Cf. *El.* 272, *τὸν αὐτοέντην* (*i.e.* Aegisthus, who had murdered Agamemnon his first cousin:) Aesch. *Ag.* 1059, *αὐτόφονα κακά*: id. *Eum.* 321, *αὐτουργίαι μάταιοι*, 'rash murders of kinsfolk.' The clause, *τὼς αὐτοσφαγεῖς, κ.τ.λ.*, forms a second apodosis, the regular apodosis being *ξυναρπάσειάν σφας*: cf. v. 630, *note*.

844 **πανδήμου στρατοῦ.**] Ajax was incensed against the Greek army generally for the injuries which he had suffered from the Atreidae: cf. v. 384, *ἄτιμος Ἀργείοισιν ὧδ᾽ ἀπόλλυμαι.* He adopts, but applies less mercifully, the principle enunciated by Philoctetes, *πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων, | στρατός τε σύμπας* (*Phil.* v. 385). Here,—as in the *Iliad* (I. 10) where Agamemnon's disrespect to Chryses is visited on all his host,—'quicquid delirant reges, plectuntur Achivi.' Similarly the crime of Creon (*Antig.* 1141) and of Oedipus (*O. T.* 22) entails a divine judgment on the whole population of Thebes.

σὺ δ᾽, ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν
Ἥλιε, πατρῴαν τὴν ἐμὴν ὅταν χθόνα
ἴδῃς, ἐπισχὼν χρυσόνωτον ἡνίαν
ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ᾽ ἐμὸν
γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.
ἦ που τάλαινα, τήνδ᾽ ὅταν κλύῃ φάτιν,
ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
ἀλλ᾽ οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
ἀλλ᾽ ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
ὦ Θάνατε, Θάνατε, νῦν μ᾽ ἐπίσκεψαι μολών·
καίτοι σὲ μὲν κἀκεῖ προσαυδήσω ξυνών.
σὲ δ᾽, ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω
πανύστατον δὴ κοὔποτ᾽ αὖθις ὕστερον.

845 **οὐρανὸν διφρηλατῶν.**] Cf. v. 30, *πηδῶντα πεδία*, *note*.

847 **χρυσόνωτον.**] 'Overlaid with gold,'—having the upper surface spread with gold leaf, (*χρυσόπαστος*—*παραπέταλος*),—'bracteis aureis superne ornatam' (Lobeck). Cf. *O. C.* 693, *χρυσάνιος Ἀφροδίτα.* When Suidas says, '*οὐ μόνον χρυσόνωτοι παρὰ τοῖς παλαιοῖς ἡνίαι ἀλλὰ καὶ ἐλεφαντόνωτοι*,' he refers to reins studded with ivory,—like the gemmed bridles and trappings (*εὐλάιγγες χαλινοί, φάλαρα λιθοκόλλητα*) mentioned by late Greek writers. The sense of *χρυσόνωτος*, however, must be 'spread, plated'—rather than 'studded'—with gold.

850 **ἦ που τάλαινα, κ.τ.λ.**] Cf. v. 625.

853 **σὺν τάχει τινί.**] (The deed must be begun) 'with what speed it may.'—Schneidewin proposes, *σὺν τύχῃ τινί*, *i. e.* 'with some happy fortune:' cf. Aesch. *Cho.* 131, *ἐλθεῖν δ᾽ Ὀρέστην δεῦρο σὺν τύχῃ τινί | κατεύχομαί σοι.* But there appears to be no good cause for objecting to the expression *σὺν τάχει τινί.* The effect of *τινί* is merely to add a certain irony.

854 **ὦ Θάνατε, κ. τ. λ.**] A similar apostrophe to Death occurs in the *Philoctetes* (v. 797)—*ὦ Θάνατε, Θάνατε, πῶς ἀεὶ καλούμενος | οὕτω κατ᾽ ἦμαρ οὐ δύνᾳ μολεῖν ποτέ;* Cf. *Il.* XIV. 231, *ἔνθ᾽ Ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο.* Thanatos is one of the *dramatis personae* in the *Alcestis* of Euripides.

νῦν.] Now—now that the time for lamentation is past, and the time for action come. He is about to invoke Death at greater length,—but checks himself with the reflection that in the dark realm to which he is passing he will commune for ever with its king. His last words shall be spoken to the god whose face he shall see no more.

855 **κἀκεῖ**]= *καὶ ἐν Ἅιδου.* Eur. *Her.* 594, *εἰ γὰρ ἕξομεν | κἀκεῖ μερίμνας οἱ θανούμενοι βροτῶν, | οὐκ οἶδ᾽ ὅποι τις τρέψεται.* Cf. Soph. *Ant.* 75, *πλείων χρόνος | ὃν δεῖ μ᾽ ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε* (*i.e.* *ἢ τοῖς ἐνθάδε*).

858 **πανύστατον δή.**] For *δή* cf. v. 992, *ὦ τῶν ἁπάντων δὴ θεαμάτων ...ἄλγιστον*: Thuc. I. 50, *ναυμαχία γὰρ αὕτη...μεγίστη δὴ τῶν πρὸ ἑαυτῆς ἐγένετο.*

ὦ φέγγος, ὦ γῆς ἱρὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῷον ἑστίας βάθρον,
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρῆναί τε ποταμοί θ' οἵδε, καὶ τὰ Τρωϊκὰ
πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
τοῦθ' ὑμὶν Αἴας τοὔπος ὕστατον θροεῖ·
τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μυθήσομαι.

859 **ἱρόν.**] With reference to the tutelary gods, πολισσοῦχοι, ἐγχώριοι,—in the case of Salamis, especially Zeus, author of the Aeacid line,—whose protection consecrated it. Thus in Homer, Τροίης ἱερὸν πτολίεθρον, Ἀθῆναι ἱεραί, ἱερὰ Θήβη, Σούνιον ἱρόν, κ.τ.λ.

860 **πατρῷον ἑστίας βάθρον**] = πατρῴας ἑστίας βάθρον. In such cases the two substantives are to be considered as forming a single word: e.g. Ant. 794, νεῖκος-ἀνδρῶν ξύναιμον: Trach. 817, ὄγκον...ὀνόματος...μητρῷον. Cf. v. 8, note. For βάθρον cf. v. 135, note.

861 **κλειναί.**] Pind. frag. 46, αἵ τε λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι, Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτολίεθρον. Cf. v. 1221, τὰς ἱερὰς | Ἀθάνας: O.C. 108, πασῶν Ἀθῆναι τιμιωτάτη πόλις: ib. 283, τὰς εὐδαίμονας Ἀθήνας: El. 707, Ἀθηνῶν τῶν θεοδμήτων.

τὸ σύντροφον γένος.] i.e. οἱ Ἀθηναῖοι: cf. v. 202.

862 **κρῆναί τε, κ.τ.λ.**] Cf. v. 417.

καὶ τὰ...πεδία προσαυδῶ.] Two forms of invocation — direct address by the vocative, and καλῶ or προσεννέπω with the accusative — have been mingled throughout the speech. In this instance a clause in the second form is inserted between the vocatives and their verb. Probably τὰ Τρωϊκὰ πεδία was first meant to be a vocative like the rest; then προσαυδῶ was added as an impressive conclusion to the long list of things invoked.

863 **τροφῆς.**] Cf. v. 420: Ar. Thesm. 299, καὶ τῇ κουροτρόφῳ, τῇ γῇ: Aesch. Theb. 472, θανὼν τροφεῖα πληρώσει χθονί: id. Cho. 7, φέρω δὲ πλόκαμον Ἰνάχῳ θρεπτήριον (Orestes bringing the tribute of a lock of hair to the river-god whose stream had refreshed his youth).—For the form τροφῆς cf. v. 189, βασιλῆς, note.

864 **Αἴας...θροεῖ.**] Cf. v. 98, ὡς οὔποτ' Αἴανθ' οἵδ' ἀτιμάσουσ' ἔτι.

θροεῖ.] Cf. v. 67, note.

θροεῖ ... μυθήσομαι.] The figure of speech by which the third person is substituted for the first was used very sparingly by Greek and Latin writers, and with a constant tendency to revert as soon as possible to the direct mode of expression. Cf. Il. XXIV. 520 (Achilles to Priam—'How hast thou endured to come') ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς | υἱέας ἐξενάριξα; O. T. 534, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς, | ληστής τ' ἐναργὴς τῆς ἐμῆς τυραννίδος; O. C. 284, ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον, | ῥύου με κἀκφύλασσε: Dem. de Coron. p. 251, οὐδαμοῦ Δημοσθένης γέγραφεν, οὐδ' αἰτίαν οὐδεμίαν κατ' ἐμοῦ.

AJAX *falls upon his sword.*—Achilles Tatius (III. 20. 7) mentions the stage-sword used πρὸς τὰς κιβδήλους σφαγάς,—οὗ ὁ σίδηρος εἰς τὴν κώπην ἀνατρέχει. Hesychius says: 'Συσπαστὸν' τῶν τραγικῶν τι ἐγχειρίδιον ἐκαλεῖτο, ...τὸ συντρέχον ἐν Αἴαντος ὑποκρίσει.—Ajax falls in such a manner that his prostrate body is concealed by the underwood of the νάπος, v. 892. The Scholiast *ad loc.* mentions that the actor Timotheus of Zacynthus was especially celebrated in this scene,—ὡς σφαγέα αὐτὸν κληθῆναι.

ΗΜΙΧΟΡΙΟΝ

πόνος πόνῳ πόνον φέρει.
πᾶ πᾶ
πᾶ γὰρ οὐκ ἔβαν ἐγώ;
κοὐδεὶς ἐπίσταταί με συμμαθεῖν τόπος.
ἰδού,
δοῦπον αὖ κλύω τινά.

866. [*The* CHORUS *make their second entrance* (ἐπιπάροδος) *into the orchestra in two divisions,—one by the side-entrance* (πάροδος) *on the left of the spectators, as coming from the west,*—i. e. *from the direction of the Greek camp: the other on the right, as coming from the eastward coast.*]

866—976. '*Cho.* O that some sleepless roamer of the coasts, or some goddess, or the spirits of some far-spreading river, would give me tidings of the wanderer who mocks my quest! But whose cry burst from the shelter of that dell? I see Tecmessa, overwhelmed with a new grief.—*Tecm.* I have found Ajax newly-slain, with a sword buried and sheathed in his body.—*Cho.* Alas for my blind folly! What an end hast thou found, unwatched by friends! Where lies the man of ill-omened name?—*Tecm.* He is not to be looked on: neither foe nor friend shall see the dark blood gushing from the self-dealt wound. Would that Teucer were here to compose the corpse of this his kinsman! O hapless Ajax, how hast thou fallen, pitiable even to thy foes!—*Cho.* Doubtless Odysseus exults in his dark soul, and with him the Atrid chiefs.—*Tec.* Then let them exult; it may be that though in life they scorned him, they shall bewail him dead. Not by their hand, but by the will of the gods, has this man fallen: he has found the rest he craved, and left sorrow to me.—*Cho.* Hush: methinks I hear the voice of Teucer.'

866—878. These verses form two strophes and antistrophes, with an epode, viz.:—(1) 1st strophe, vv. 867—869, πᾶ πᾶ—συμμαθεῖν τόπος: (2) 2nd strophe, vv. 873, 4, τί οὖν δή;...νεῶν: (3) epode, vv. 877, 8.—V. 866, πόνος πόνῳ πόνον φέρει, has nothing corresponding to it in the antistrophe. Hermann calls it a προῳδός: others suppose the corresponding line to have been lost.

866 **πόνος πόνῳ πόνον.**] Cf. Aesch. *Pers.* 1020, δόσιν κακὰν κακῶν κακοῖς: Plato *Menex.* p. 249 C, πᾶσαν πάντων παρὰ πάντα ἐπιμέλειαν ποιουμένη: id. *Parm.* p. 160 B, οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει: Lucret. I. 814, multimodis *communia* multis Multarum *rerum in rebus primordia* multa (Lobeck *ad loc.*).

869 **κοὐδείς ... τόπος.**] 'And no spot is conscious that I share its secret:' συμμαθεῖν, 'that I have learned what it has learned.' For συμμανθάνειν, in the sense of 'learning *with* another,' see Xen. *Symp.* 2. 21. And for ἐπίσταταί με συμμαθεῖν, instead of the usual ἐπίσταταί με συμμαθόντα, cf. *El.* 616, εὖ νῦν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν.—This version appears less strained than Elmsley's, adopted by Hermann:—ἐπίσταται, ὥστε με συμμαθεῖν, 'so that I may learn thoroughly.' Hermann's remark that the other view 'a composito verbo συμμαθεῖν erroris arguitur,' appears to be too strong. It is true that 'to grasp, comprehend,' is the more usual sense of συμμανθάνειν. But, even if such instances as Xen. *Symp.* 2. 21 were not forthcoming, it could scarcely be maintained that the word is incapable of meaning 'to learn *with* another.'

ΗΜΙΧΟΡΙΟΝ

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

ΗΜΙΧΟΡΙΟΝ

τί οὖν δή;

ΗΜΙΧΟΡΙΟΝ

πᾶν ἐστίβηται πλευρὸν ἕσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ

ἔχεις οὖν;

ΗΜΙΧΟΡΙΟΝ

πόνου γε πλῆθος, κοὐδὲν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ

ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

872 **ἡμῶν γε, κ.τ.λ.**] *ἡμῶν ὁμιλίαν* = *ἡμᾶς ὁμίλους*. For the double genitive, *ἡμῶν ναὸς-ὁμιλίαν*, cf. v. 309, *note*: and for the periphrasis, *El.* 1104, *ἡμῶν ποθεινὴν κοινόπουν παρουσίαν*: Aesch. *Eum.* 517, *ξενοτίμους ἐπιστροφὰς δωμάτων* (= *τιμίους ξένοις δώματα ἐπιστρεφομένοις*).

874 **τί οὖν δή;**] The few places in the Tragedians where this hiatus seems to occur were regarded by Porson as probably corrupt: *e.g.* *Trach.* 1203, *οἴμοι πάτερ, τί εἶπας; οἷά μ' εἴργασαι*: *Phil.* 733, 753, *τί ἔστιν;*

875 **ἔχεις οὖν;**] 'Hast found then?'—Schneidewin compares Eur. *Suppl.* 818, (Adrastus:) *ἔχεις οὖν* (sc. *τὰ τέκνα*);—ΧΟΡ. *πημάτων γ' ἅλις βάρος.*

876 **κοὐδὲν εἰς ὄψιν πλέον.**] 'And nothing more to see.'—*οὐδὲν πλέον ἔχω εἰς ὄψιν* = *οὐδὲν πλέον ἔχω ὅ τι ὄψομαι.* The words could not mean:—'nothing more *in respect to* discovery,'—'in the way of having seen anything.'—Schneidewin adopts his own conjecture *εἰς ὄψιν μολών.*

877 **ἀλλ' οὐδὲ μὲν δή.**] A formula often used in rejecting the second of two alternatives or hypotheses: *e.g.* *Trach.* 1127, ΗΡ. *οὐ δῆτα, τοῖς γε πρόσθεν ἡμαρτημένοις*: (Deianeira does not deserve to be spared reproach on the score of her *former* deeds:) ΤΑ. *ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν*, *neque vero ob hodierna quidem facta.*

878 **κέλευθον..φανείς.**] The expression in *El.* 1274, *φιλτάτην ὁδὸν φανῆναι*, is not strictly similar, since there *ὁδὸν* denotes a *journey* actually performed, and *ὁδὸν φανῆναι* = *ἄφιξιν ἀφικέσθαι.* But here *τὴν ἀφ' ἡλ. βολ. κέλευθον* merely denotes the *region, quarter*, in which Ajax was expected to be found. The accusative is cognate to the notion of *position* in *φανῆναι*: cf. Thuc. I. 37, (Κέρκυρα) *αὐτάρκη θέσιν κειμένη*: Soph. *Phil.* 145, *τόπον...ὅντινα κεῖται*: Eur. *I. A.* 141, *ἴσου κρήνας*: id. *Or.* 1251, *στῆθ' αἱ μὲν ὑμῶν τόνδ' ἁμαξήρη τρίβον, | αἱ δ' ἐνθάδ' ἄλλον οἶμον.*

δηλοῖ] = *δῆλός ἐστι.* *Ant.* 20, *δηλοῖς γάρ τι καλχαίνουσ' ἔπος.*

στροφὴ α'.

ΧΟΡΟΣ

τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
ἁλιαδᾶν ἔχων ἀμφ' ἀΰπνους ἄγρας,
ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ῥυτῶν
Βοσπορίων ποταμῶν, τὸν ὠμόθυμον

879—960. The passage forms a Commos (v. 201, *note*) divisible into strophe and antistrophe as follows:—(1) strophe, vv. 879—914,—*τίς ἂν δῆτά μοι...δυσώνυμος Αἴας*: (2) antistrophe, vv. 925—960,—*ἔμελλες...κλύοντες Ἀτρεῖδαι.*—Vv. 915—924 form a parenthesis.

879—914. Lyrical metres of the strophe:—

V. 879. *τῖς ᾱν δῆτᾰ μοῖ | τῖς ᾱν φῐλŏπŏνῶν|*: dochmiac dimeter: cf. vv. 607, 694.

Vv. 880, 1. *ᾰλῐᾰδᾱν ἔχ|ων ᾰΰπνοῑς ᾰγρᾱς |*: antispast (properly ⏑––⏑): dochmiac.

Vv. 882, 3. *ῆ τῖς Ŏλῡμπῐᾰδ|ων || θĕῶν ῆ ρῡτῶν|*: dactylic dimeter hypercatal.: dochmiac.

Vv. 884, 5. *βōσπŏρῐ|ων πŏτᾰμ|ῶν|| τŏν ῶμ|ŏθῡμ|ŏν|*: dactylic dimeter hypercatal.: iambic penthemimer.

V. 886. *εῖ πŏθῑ* (cf. *ῶμŏφρῶν*, v. 931)|| *πλᾱζŏμĕνōν λεῖσσων |*: cretic: dochmiac monometer.

V. 887. *ᾱπŏοῑ | σχέτλῐᾰ γᾰρ |*: cretic dimeter; (the third syllable of the 2nd cretic being resolved into two short syllables).

V. 888. *ĕμĕ γĕ τŏν μᾰκρῶν | ᾰλᾱτᾱν πŏνῶν |*: dochmiac dimeter: cf. v. 886.

V. 889. *οῦρῐῶ | μῆ πῐλᾰσαῖ δρŏμῶ|*: cretic: dochmiac monometer: cf. v. 886.

V. 890. *ᾱλλ ᾰμĕνῆνŏν ᾱνδρ|ᾰ μῆ| λεῦσσειν | ŏπου|*: dochmiac monometer: iambic tripodia.

V. 891. *ῐῶ μοῖ μοῖ |*: epitritus.

V. 897. *τῐ δ' ἔστῐν |*: bacchius.

V. 900. *ῶμοῖ ἐμῶν νŏστῶν |*: dochmiac monometer: cf. v. 886.

V. 901. *ῶ|μοῖ κᾰτĕ|πĕφνĕς ᾰν|ᾱξ|* (cf. v. 947): dactylic trimeter, with anacrusis.

V. 902. *τōνδĕ σῡν | ναῦτᾱν ῶ τᾰλᾱς|*: cretic; dochmiac monometer.

V. 903. *ῶ τᾰλαῖ|φρŏν γῠναῖ |*: cretic dimeter.

V. 905. *τῐνŏς | πŏτ ᾱρ | ἔρξ||ĕ χεῖρ|ῐ δῡσ|μŏρος|*: iambic penthemimer: iambic tripodia.

Vv. 909, 10. *ῶμοῖ ἔμᾱς ᾱτᾱς | οῖŏς ᾰρ αῖμᾱχθῆς | ᾰφᾱρκτōς φῐλῶν |*: dochmiac trimeter.

Vv. 911, 12. *ĕγῶ δ | ŏ πᾱντ|ᾰ || κῶφŏς ŏ | πᾱντ ᾰῖδρ|ῑς || κᾰτ|ῆμĕλ|ῆσᾰ | πᾱ πᾱ|*: iambic penthemimer: trochaic tripodia with anacrusis.

Vv. 913, 14. *κεῖταῐ ŏ | δῡστρᾰπĕλ|ōς || δῡσ|ῶνῠμŏς | Αῖᾱς |*: dactylic dimeter hypercatal.: dactylic dimeter with anacrusis.

880 **ἁλιαδᾶν.**] 'Children of the deep,'—seamen: lit., *παῖδες ἁλιέων* (*ἁλιεύς*, a seaman or fisher). For the form, cf. *Ant.* 940, *Θήβης οἱ κοιρανίδαι*: Eur. *Phoen.* 833, *οὐρανίδαι.*—Such words are frequent in Comedy, *e.g.* *μισθαρχίδης, σπουδαρχίδης, στρατωνίδης* (Ar.:)—like *pultiphagonides*, Plaut. *Poen.* prol. v. 54.

883 **Ὀλυμπιάδων θεᾶν.**] The *Ὀλυμπιάδες θεαί* are the Oreads and Dryads of the Mysian Olympus,—a chain belonging chiefly to the N. E. region of Mysia, as Ida to the S. W. (Cf. v. 720, *note*).—The old reading being *θεῶν* (and not *θεᾶν*), Elmsley proposed to alter *Ὀλυμπιάδων* to *Ὀλυμπιαδῶν*. Lobeck objects that the form *Ὀλυμπιάδης* was never used.

ἢ ποταμῶν.] *i. e.* *ἤ τις (θεᾶν) ποταμῶν*,—some Naiad. Cf. v. 189, *οἱ μεγάλοι βασιλῆς, ἢ τᾶς...Σισύφου*

εἴ ποθι πλαζόμενον λεύσσων
ἀπύοι; σχέτλια γὰρ
ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαι δρόμῳ,
ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

γενεᾶς (sc. βασιλεύς).—Hermann and Lobeck retain after ποταμῶν the word ἴδρις,—first omitted by Erdfurdt on the authority of two MSS. (Its insertion creates, however, the defect of an iambus in the corresponding verse of the antistrophe, v. 930.) Lobeck joins ποταμῶν ἴδρις, *accola fluminum* (cf. *gens conscia Nilo*): Hermann places a comma after ποταμῶν.

885 **Βοσπορίων.**] *i.e.* flowing into the Hellespont,—sometimes designated in poetry under the general term Bosporus: *e. g.* Aesch. *Pers.* 719, καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῇσαι μέγαν;—alluding to the floating bridge carried across the *Hellespont* from Abydos to a point near Sestos.

ὠμόθυμον.] Cf. v. 205, *note*.

886 **εἴ ποθι...λεύσσων.**] Seeing him 'somewhere' roaming: lit., 'seeing him, if anywhere he sees him:'—τίς ἄν, πλαζόμενον λεύσσων,—εἴ ποθι (λεύσσει),—ἀπύοι; Cf. *Phil.* 1204, ξίφος, εἴ ποθεν, | ἢ γένυν ἢ βελέων τι προπέμψατε: Plut. *Cic.* c. 8, σωφρόνως διῆγε, σπάνιον, εἴποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος.

887 **σχέτλια.**] Plural for singular: Thuc. I. 86, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: and so ἀδύνατα, αἰσχρά, δεινά, δίκαια, δῆλα, οὐκ-ἀνασχετά, πιστά, κ.τ.λ.

888 **μακρῶν ἀλάταν πόνων**]= μακρόπονον ἀλήτην,—the genitive describing a quality or property of the object; cf. Xen. *Hellen.* III. 1. 14, Μανία ἦν ἐτῶν πλέον ἢ τετταράκοντα. (Madvig *Synt.* § 54 *b.*)—Lobeck takes ἀλάταν πόνων as = πλανήτην πλανημάτων, and compares ἀθλητὴς ἀγῶνος (Plato *Rep.* III. p. 403). But ἀλᾶσθαι πόνον would be a harsher phrase than ἀθλεῖν ἀγῶνα.

889 **οὐρίῳ μὴ πελάσαι δρόμῳ.**] μὴ οὐρίῳ δρόμῳ πελάσαι τῷ Αἴαντι,—'cannot come near him with prospered course.'—Lobeck makes δρόμῳ the dative governed by πελάσαι, 'cannot attain (strike into) a prosperous track.' Pindar's κράτει πέλασον (*Ol.* I. 126), 'place me in the arms of victory,'—might be quoted for this view; but still πελάσας δρόμῳ, 'having attained to a (right) course,' is a strange expression.—Schneidewin, οὐρίων δρόμων, governed by πελάσαι in Lobeck's sense: for the genitive, cf. v. 710, *note*.—The metaphor οὐρίῳ δρόμῳ is appropriate in the mouth of the Salaminian sailors: cf. v. 251, ἐρέσσουσαν: v. 351.

890 **ἀμενηνὸν ἄνδρα.**] 'The sick man,'—physically weak from the exhausting paroxysms of the θεία νόσος, and still infirm in mental health.—Schneidewin,—deriving ἀμενηνός from α and μένω (instead of μένος),—paraphrases it by 'vagans, manum apprehensum eludens, deprehensu difficilis,'—comparing the application of the word to dreams or to shades of the dead. But the notion of νεκύων ἀμενηνὰ κάρηνα, ἀμενηνὸν ὄνειρον is 'unsubstantial' rather than 'unstable.' Hermann's *morbo debilitatus*,—'unnerved by the distemper of frenzy,'—is the true version.

ΧΟΡΟΣ

τίνος βοὴ πάραυλος ἐξέβη νάπους;

ΤΕΚΜΗΣΣΑ

ἰὼ τλήμων.

ΧΟΡΟΣ

τὴν δουρίληπτον δύσμορον νύμφην ὁρῶ
Τέκμησσαν οἴκτῳ τῷδε συγκεκραμένην.

ΤΕΚΜΗΣΣΑ

ᾤχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ

τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγὴς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχής.

ὅπου.] Sc. ἐστιν: cf. v. 33, *note*.

892 **πάραυλος ἐξέβη νάπους.**] 'Whose cry, sheltered near us (πάραυλος), burst from the wood?' *i. e.* 'burst from the covert of the wood beside us?'—Cf. *O. C.* 784, οὐχ ἵν' ἐς δόμους ἄγῃς, | ἀλλ' ὡς πάραυλον οἰκίσῃς (ἐμέ), *i. e.* establish me in your neighbourhood. If πάραυλος νάπους were taken together (like σκηνῆς ὕπαυλος, v. 796), the meaning would be—not 'from the covert of the wood hard by,' (the sense intended,) but—'from a covert hard by the wood.'

894 **δουρίληπτον...νύμφην.**] Cf. v. 211, *note*.—The Ionic form δουρίληπτος was admitted by the Tragedians in senarii,—as also δούρειος, (δούρατα, δούρατι occur only in lyric passages:) μοῦνος often in Sophocles: γούνατα, *O. C.* 1607: ξεῖνος, (but always *metro cogente*, except in Eur. *I. T.* 798:)—κοῦρος, κούρη in lyrics only.

895 **οἴκτῳ......συγκεκραμένην.**] 'Steeped in the flow of a new grief.' συγκεκραμένην = συμμεμιγμένην, with the notion of being *steeped*, plunged in grief. Cf. *Ant.* 1311, δειλαίᾳ δὲ συγκέκραμαι δύᾳ: Ar. *Plut.* 853, οὕτω πολυφόρῳ συγκέκραμαι δαίμονι.—οἴκτῳ τῷδε.—lit. 'in *yonder* lamentation,'—instead of the more usual mode of expression, Τέκμησσαν τήνδε ὁρῶ.

896 **διαπεπόρθημαι.**] *Trach.* 1104, τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας.

898 **ἡμῖν.**] For the dative cf. vv. 39, 216.

ἀρτίως νεοσφαγής.] 'But this moment slain,'—ἀρτίως, (= 'just,') serving to give precision to νεοσφαγής. *Trach.* 1130, τέθνηκεν ἀρτίως νεοσφαγής: *Ant.* 1283, τέθνηκεν ἄρτι νεοτόμοισι πλήγμασιν: Plato *Legg.* p. 792 E, ἀρτίως νεογενής.

899 **κρυφαίῳ.**] Cf. v. 658.

περιπτυχής.] Cf. v. 828, *note*. Virg. *Aen.* X. 681, *An sese mucrone ob tantum dedecus amens Induat.*—Neither the Chorus, (who are in the Orchestra, somewhat below the level of the stage,) nor the spectators, see the corpse of Ajax, screened by the underwood amid which he had fallen. They only see Tecmessa standing over the spot, and at v. 915 making the movement of covering it with a robe. This arrangement permits the withdrawal of the actor who had played Ajax, and who has now to play Teucer.

ΧΟΡΟΣ

ὤμοι ἐμῶν νόστων·
ὤμοι, κατέπεφνες, ἄναξ, *
τόνδε συνναύταν, ὦ τάλας·
ὦ ταλαῖφρον γύναι.

ΤΕΚΜΗΣΣΑ

ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ

τίνος ποτ' ἆρ' ἔρξε χειρὶ δύσμορος;

900 **νόστων.**] The Salaminians lament the death of Ajax as blighting their hope of a prosperous return to Greece. They have lost the leader who would have organized that return, and with whom they would have sailed as a united band. It was, indeed, part of Teucer's charge 'to be kind' to them (v. 689). But he could not replace Ajax,—their 'shelter from fear by night and shafts by day' (v. 1211). Teucer's influence would not suffice to prevent them from being drafted into the retinues of unfriendly princes, with the prospect of a late and straggling return to Salamis.—For the plural, cf. *El.* v. 193, οἰκτρὰ μὲν νόστοις αὐδά,—'there was a voice of wailing at the return (from Troy).' An epic poem by Agias of Troezen (circ. 740 B.C.) bore the title of Νόστοι,—'Passages in the Return.'—For the genitive, cf. Eur. *Herc.* 1374, οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ' ἐμοῦ.

901 **κατέπεφνες.**] Cf. *Ant.* 870, θανὼν ἔτ' οὖσαν κατήναρές με: Eur. *Hipp.* 838, τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας, | ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.

ἄναξ.] Compared with the corresponding place of the antistrophe, v. 947, δισσῶν ἐθρόησας ἄναυδον, this verse wants a syllable. Hermann suggested σόν or καί. He had previously conjectured, ἰώ μοι, ἄναξ, κατέπεφνες: but recalled it, both because ἰώ μοι is somewhat awkward after ὤμοι, and because, for due emphasis, κατέπεφνες should precede ἄναξ.—Schneidewin meets the difficulty by reading ἄναυδ' | ἔργ' in the antistrophe.

904 **ὡς ὧδε τοῦδ' ἔχοντος.**] Cf. v. 281, *note.*

905 **τίνος, κ. τ. λ.**] 'By whose hand, then, can the wretched man have done it?'—In his first despair Ajax had prayed the Chorus to perform the merciful office of killing him:—σέ τοι, σέ τοι μόνον δέδορκα πημονᾶν ἔτ' ἄρκος ὄντ'· ἀλλά με συνδάϊξον (v. 360). Whom can he now have found to grant the request at which they had shuddered?—For the aorist ἔρξε cf. Aesch. *Theb.* 915, ἐρξάτην.—Brunck and Lobeck, ἆρ' ἔπραξε,—making it necessary to read ὑπερβριθὲς τόδ' ἄχθος (with Brunck) or ἄγαν γε, χὐπερβριθὲς (with Elmsley) in the antistrophe, v. 951. [Schneidewin is probably right in thinking that the text is faulty,—the idea of ἀπέθανεν, ἔπεσεν,—not of ἔπραξεν,—being required. He proposed τίνος ποτ' ἆρ' ἔρξε χεὶρ τὸ δύσμορον; We might conjecture:—τίνος ποτ' ἆρ' εἶξε χειρὶ δύσμορος;—'to whose hand has he succumbed?' The ἀμενηνὸς ἀνήρ (v. 890) would have been an easy victim.]

ΤΕΚΜΗΣΣΑ

αὐτὸς πρὸς αὑτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ

ὤμοι ἐμᾶς ἄτας, οἷος ἄρ' αἱμάχθης, ἄφαρκτος φίλων·
ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' ἄϊδρις, κατημέλησα. πᾶ πᾶ
κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας;

ΤΕΚΜΗΣΣΑ

οὔτοι θεατός· ἀλλά νιν περιπτυχεῖ
φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν

906 **ἐν γάρ οἱ χθονὶ πηκτόν.**] *i. e.* πηκτόν οἱ ἐν χθονί, 'fixed in the ground *by* him.' For the dative, instead of the genitive with ὑπό, of the agent, cf. Madvig *Synt.* § 38 *g.* For ἐν separated from its case χθονί, cf. Her. VI. 69, ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι. The sword remained planted in the ground by its hilt, (having passed completely through the body of Ajax, v. 1025, when he threw himself upon it,)—thus proving that he had been neither assisted in his suicide nor murdered. Quinctilian (*Instit. Or.* IV. 2. 13, quoted by Schneidewin) speaks of a different treatment of this subject, by which Teucer was made to press the circumstantial evidence against Odysseus—*inventum eum in solitudine iuxta exanime corpus inimici cum gladio cruento.*

907 **ἔγχος.**] Cf. v. 95, *note.* Eustathius p. 644. 47, Σοφοκλῆς ἔγχος περιπετὲς εἰπεῖν ἐτόλμησεν, ᾧ περιπέπτωκεν Αἴας. Lobeck quotes Aelian *Hist. Anim.* XV. c. 10, ἄγκιστρα περιπαγέντα τοῖσιν ἰχθύσι,—*i.e.* περιπαγέντας ἔχοντα τοὺς ἰχθύας: Chrysostom *Opp.* T. III. p. 85 A, ἑαυτῷ τὸ ξίφος περιέπειρε, 'he spitted his sword in his body,' *i. e.* 'made his sword a spit for his body.'—Musgrave, περιπετοῦς.

κατηγορεῖ.] *Arguit.* Aesch. *Ag.* 262, εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ.

909 **οἷος**]=οἴως.—Lobeck, Schneidewin, and others, οἷος.

910 **ἄφαρκτος φίλων.**] For the genitive cf. v. 321, *note.*—ἄφαρκτος, the older Attic form for ἄφρακτος. In *Ant.* 958 Dindorf gives κατάφαρκτος, and in Ar. *Ach.* 95, ναύφαρκτος, 'ut (veterum) Atticorum mos postulat.'

911 **ὁ πάντα κωφός.**] 'The all-fatuous.' Cf. v. 1415, τῷ πάντ' ἀγαθῷ: *O. T.* 1196, τοῦ πάντ' εὐδαίμονος ὄλβου.—κωφός (κόπτω), properly 'obtuse:' cf. Pind. *P.* IX. 151, κωφὸς ἀνήρ τις, ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει, 'a *dull* man is he, who lends not his lips to the praise of Heracles.' The Chorus now take themselves to task for not having divined the true significance of the hero's farewell words (vv. 646—692).

913 **δυστράπελος.**] 'Froward,'—difficult to manage: cf. v. 609, δυσθεράπευτος: and v. 594, μῶρά μοι δοκεῖς φρονεῖν, | εἰ τοὐμὸν ἦθος ἄρτι παιδεύειν νοεῖς.—(In *Il.* XXIII. 484, whence Schneidewin quotes νόος ἀπηνής, it is the Locrian, not the Telamonian Ajax, who is in question.)

δυσώνυμος.] Cf. vv. 430 ff.

917 **ὅστις καὶ φίλος.**] 'Though he should be a friend.' Brunck sug-

φυσῶντ' ἄνω πρὸς ῥῖνας ἔκ τε φοινίας
πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.
οἴμοι, τί δράσω; τίς σε βαστάσει φίλων;
ποῦ Τεῦκρος; ὡς ἀκμαῖ' ἄν, εἰ βαίη, μόλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δύσμορ' Αἴας, οἷος ὢν οἵως ἔχεις,
ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.

gested *κοὐ φίλος*: but, as Lobeck points out, *καί* is right:—'quid enim miserabilius eo, cuius aspectum ne amici quidem ferre possunt?'

918 **φυσῶντα...σφαγῆς.**] 'Spirting up, at nostril and from red gash, the darkened blood from the self-dealt wound.'—*ἄνω*, from the deep wound to the surface: cf. v. 1411, *ἔτι γὰρ θερμαὶ | σύριγγες ἄνω φυσῶσι μέλαν | μένος*.—*πρὸς ῥῖνας*, lit., 'forcing the blood up *to* the nostrils.'—*οἰκείας*, self-inflicted: cf. v. 260, *note*.

920 **βαστάσει.**] Cf. v. 827, *note*.

921 **ὡς...μόλοι.**] 'For he would arrive seasonably, if he came.'—*εἰ βαίη*,—'if he came,'—*i. e.* 'if he were to come,'—Tecmessa having sent for Teucer, but being uncertain when he may arrive. [The emendation *ἀκμαῖ' ἄν*, adopted by Dindorf, was proposed (as a conjecture) by both Hermann and Porson.—But the old reading *ἀκμαῖος*, supported by the MSS., is retained in the editions of Hermann, Lobeck, Schneidewin, and others. With *ἀκμαῖος*, translate still as above:—'For he would arrive in season, if he came,'—*μόλοι* standing for *μόλοι ἄν*. This usage, denied by Hermann, can be supported from Homer, Pindar, Theocritus, Moschus (see Donaldson *Gram.* § 513); and appears consonant with the essential idea of the optative mood,—that of abstract possibility. The words *ὡς ἀκμαῖος, εἰ βαίη, μόλοι*, have been translated in three other ways:—(1) Hermann:—'*nam* (*ὡς*) *utinam, si veniat, tempori veniat*,'—making *ὡς* = 'for,' and *μόλοι* = 'may he come!'—(2) Schneidewin:—'would that (*ὡς*) he might come in time, *since he is coming*,'—*εἰ βαίη* standing for *εἰ βαίνει* by a sort of attraction to the optative *μόλοι*: but this seems impossible.—(3) Elmsley:—'Would that (*ὡς*) he might come in time, *if he is coming at all*,'—a sense which cannot be got out of the optative *εἰ βαίη*.]

922 **συγκαθαρμόσαι.**] 'To compose' the corpse. The word includes all the preliminaries to the *πρόθεσις*, or laying out of the dead;—the decorous adjustment of the limbs, the washing, anointing, and dressing of the corpse. These offices were usually denoted by *περιστέλλειν*: *Od.* XXIV. 292, *οὐδέ ἑ μήτηρ | κλαῦσε περιστείλασα πατήρ θ', οἵ μιν τεκόμεσθα*: Ovid *M.* IX. 503, *percare, precor, ante, tenuque Mortua componar*.—For the infinitive depending on the notion of *fitness* in the adverb *ἀκμαῖα*, cf. Plato *Symp.* p. 173 B, *ὁδὸς ἐπιτηδεία καὶ λέγειν καὶ ἀκοῦσαι*: Madvig *Synt.* § 150 *b*.

923 **οἵως.**] A rare form of the adverb (usually *οἷον* or *οἷα*), but found in *Phil.* 1007, *οἵως μ' ὑπῆλθες*: Ar. *Vesp.* 1363, *ἵν' αὐτὸν τωθάσω ... οἵως ποθ' οὗτος ἐμέ*.—Schneidewin proposes *οἷον κυρεῖς*.

924 **ὡς ἄξιος...τυχεῖν.**] Lit., 'as (being) worthy, even in the sight of foes, to evoke laments:' '(How is the mighty fallen!)—so low, as even in the sight of foes to claim the meed of sorrow.' If *ἀξίως* could replace *ἄξιος*, *ὡς* would naturally mean *ὥστε*, 'so as worthily to evoke grief,' &c. But *ὡς* (for *ὥστε*) *ἄξιος* (*εἶναι*) *τυχεῖν* would be too harsh an ellipse.—For *παρ' ἐχθροῖς*, cf. v. 620, *note*.

ἀντιστροφή.

ΧΟΡΟΣ

ἔμελλες, τάλας, ἔμελλες χρόνῳ
στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίων πόνων. τοῖά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες
ὠμόφρων ἐχθοδόπ' Ἀτρείδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
πημάτων, ἦμος ἀριστόχειρ
* * * * ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

ΧΟΡΟΣ

χωρεῖ πρὸς ἧπαρ, οἶδα, γενναία δύη.

925 **χρόνῳ.**] 'At last,'—hinting at an interval of some length between the award of the arms and the catastrophe of Ajax. Cf. vv. 1336, 7, where the tone of the passage suggests a like inference.

926 **ἄρα.**] ('I see it now.') *Trach.* 1171, *κἀδόκουν πράξειν καλῶς· | τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ*.

929 **τοῖα.**] Cf. v. 164, *note*.

930 **πάννυχα καὶ φαέθοντ'.**] 'Through the hours of darkness, and in the light.' Cf. v. 217, *νύκτερος Αἴας ἀπελωβήθη*: *Il.* I. 497, *ἠερίη δ' ἀνέβη μέγαν οὐρανόν* (Θέτις),—instead of *ἦρι*, 'early.'—The imperfect *ἀνεστέναζες*,—as well as the expression *χρόνῳ*, v. 925,—shews that the meaning must not be confined to complaints uttered by Ajax in the interval between his madness and his death. He had formed a habit of complaining against the Atreidae.

931 **ὠμόφρων.**] Cf. vv. 205, 547, 885.

932 **πάθει.**] 'Passion,'—a very rare sense for *πάθος* before Plato: but cf. *Phil.* 897, ΝΕ. *οὐκ οἶδ' ὅποι χρὴ τἄπορον τρέπειν ἔπος.*—Φ. *ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.*—ΝΕ. *ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ*,—'nay, I am even thus deep in the feeling (of *ἀπορία*).' Thuc. III. 84, *διὰ πάθους*, 'passionately;' (but the genuineness of the chapter is questioned by Goeller and others.)

934 **μέγας ... ἦν ... ἄρχων.**] Her. IX. 91, *πολλὸς ἦν λισσόμενος*, *multus erat in precando*. The participle *ἄρχων* is virtually a substantive,—*ἐκεῖνος χρόνος μεγάλη ἀρχὴ πημάτων ἦν*.—Cf. Thuc. II. 12, *ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει*.

935 **ἀριστόχειρ ἀγών.**] Cf. *El.* 699, *ὠκύπους ἀγών*: *Phil.* 207, *αὐδὰ τρυσάνωρ*: *O.C.* *ῥιμφάρματοι ἅμιλλαι*.—'Adjectiva a superlativo composita Latinus sermo respuit, poetae Graeci frequentant:—*ἀριστόπολις, μεγιστότιμος, πλειστόμβροτος, πλειστόφορος*' (*Lobeck*).

936 **ὅπλων.**] Compared with the strophe, v. 890, this verse is defective in syllables corresponding with *ᾱλλᾰμε̆νη̄ν* |. Musgrave, with Hermann's approval, proposed *χρυσοδέτων* (as Homer says of the arms of Achilles,—*χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο*.)—Thiersch, *οὐλομένων*.—Brunck (after Triclinius), *Ἀχιλλέως* (contra metrum).

ΤΕΚΜΗΣΣΑ

ἰώ μοί μοι.

ΧΟΡΟΣ

οὐδέν σ' ἀπιστῶ καὶ δὶς οἰμῶξαι, γύναι,
τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ

ξυναυδῶ.

ΤΕΚΜΗΣΣΑ

οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
χωροῦμεν, οἷοι νῷν ἐφεστᾶσι σκοποί.

ΧΟΡΟΣ

ὤμοι, ἀναλγήτων
δισσῶν ἐθρόησας ἄναυδον
ἔργον Ἀτρειδᾶν τῷδ' ἄχει.

938 **πρὸς ἧπαρ.**] Sc. τὸ σόν.

940 **καὶ δίς.**] Cf. v. 432.

941 **ἀποβλαφθεῖσαν.**] 'Reft of...' The verb βλάπτειν,—properly 'to lay hold upon,' 'arrest,'—may take a genitive of that from which a person so arrested is cut off: *e.g.* Aesch. *Ag.* 119 (λαγῶν) βλαβέντα λοισθίων δρόμων, 'checked from its swiftness for ever:' Tyrtaeus 12. 39, ἀστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν | βλάπτειν οὔτ' αἰδοῦς οὔτε δίκης ἐθέλει.

942 **σοὶ μὲν δοκεῖν, κ.τ.λ.**] ''Tis for thee to imagine these things,—for me, to feel them but too sorely,'—replies Tecmessa in her bitterness,—δοκεῖν referring to the sympathetic expressions of the Chorus,—οἶδα, οὐδὲν ἀπιστῶ.

944 **δουλείας ζυγά.**] She reverts to the fears which she had before expressed to Ajax (vv. 496 ff.), and which he had endeavoured to allay (vv. 560 ff.)—See v. 498, *note*.

945 **οἷοι**] = ὅτι τοιοίδε. Cf. *Il.* XVIII. 262, οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει | μίμνειν ἐν πεδίῳ, *quae eius est atrocitas, nolet*, &c.

σκοποί.] 'Jealous masters'—(δεσπόται, v. 500)—who will prove rigorous and exacting overseers of our servile tasks (λατρείας, v. 503). The word σκοπός often = 'ruler,' 'guardian,' in a good sense: *e.g.* Pindar (*O.* VI. 101) calls Apollo τοξοφόρον Δάλου θεοδμάτας σκοπόν. But the notion of *jealous* supervision comes out in Aesch. *Suppl.* 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει, φύλακα πολυπόνων βροτῶν·...μένει τοι Ζηνὸς Ἰκταίου κότος.

946 **ὤμοι, ἀναλγήτων, κ.τ.λ.**] 'In this affliction (τῷδε ἄχει, lit. 'by this affliction,' 'by the mention of this affliction' of δουλεία) 'thou hast named an act of the two Atreidae that is not to be spoken of,—that makes them ruthless;' ἀναλγήτων being a predicate,—'the Atreidae of whom you mention such a deed are ruthless'—'your supposition makes them ruthless.'

948 **τῷδ' ἄχει.**] This difficult dative admits of three explanations: (1) 'by' (or 'in') 'the mention of this sorrow:'—τῷδε ἄχει, τῷδε περὶ δουλείας λόγῳ, ἐθρόησας ἄναυδον ἔργον. This view, accepted by Schneidewin, seems on the whole the least unsatisfactory.—(2) 'In our present trouble,' Schol. (ἐν) τῇ παρούσῃ συμφορᾷ,—the words τῷδε ἄχει going closely with ἄναυδον,—'an act not to be breathed of in our present sorrow.'—(3) 'in this lament of yours,'—τῷδε ἄχει being equivalent to ἐν τῷδε θρήνῳ, and going with ἐθρόησας.

ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ

οὐκ ἂν τάδ' ἔστη τῇδε μὴ θεῶν μέτα.

ΧΟΡΟΣ

ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ

ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,

950 **τάδε......τῇδε.**] Cf. Aesch. *P. V.* 519, οὐ ταῦτα ταύτῃ Μοῖρά πω τελεσφόρος | κρᾶναι πέπρωται.

μὴ θεῶν μέτα.] θεῶν μὴ μετασχόντων, *nisi diis intercedentibus*: cf. Xen. *Cyr.* III. i. 16, τί χρήσαιτ' ἄν τις ἰσχυρῷ ἢ ἀνδρείῳ, μὴ σώφρονι; *O. T.* 1457, οὐ γὰρ ἄν ποτε | θνήσκων ἐσώθην, μὴ ἐπί τῳ δεινῷ κακῷ.

951 **ἄγαν.**] Hermann and Lobeck give ἄγαν γ'. On Brunck's ἄγαν δ' Hermann remarks that it suits the view which makes οἱ Ἀτρεῖδαι, not θεοί, the subject to ἤνυσαν: —'esto ut id diis auctoribus fecerint; *at nimis grave* malum effectum dederunt.'—Cf. v. 905, *note*.

952 **μέντοι.**] 'However,'—although, as you say, it is ὑπερβριθές.

Ζηνὸς ἡ δεινὴ θεός.] '(the daughter of) Zeus, the terrible goddess.' Cf. *Ant.* 825, τὰν Φρυγίαν ξέναν,—Ταντάλου (daughter of Tantalus). Cf. v. 172, Διὸς Ἄρτεμις, *note*.—The case is different when the article agreeing with the subject precedes the genitive, as in v. 401, ἁ Διὸς, ἀλκίμα θεός: v. 450, ἡ Διὸς, γοργῶπις ἀδάματος θεά.

953 **φυτεύει.**] 'Engenders.' Cf. *El.* 191, δεινὰν δεινῶς προφυτεύσαντες | μορφάν, (Passion and Guile) having *bodied forth* a ghastly form (of crime): *O. T.* 347, ἴσθι γὰρ δοκῶν ἐμοὶ | μὴ ξυμφυτεῦσαι τοὔργον,—'know that I hold thee to be more than an *accomplice* in the deed.'

πῆμα.] The madness inflicted by Athene (vv. 401, 757) and resulting in the death of Ajax.

954 **ἦ ῥα.**] Cf. v. 177, *note*.

κελαινώπαν θυμὸν ἐφυβρίζει.] 'Exults in his saturnine soul:' θυμόν, accus. of the part affected, (Madvig *Synt.* § 31 *a.*)—Schneidewin:—'Exults over the troubled (deranged) mind of Ajax,'—quoting Eur. *Heracl.* 947 for ἐφυβρίζειν governing the accus. But this is clearly wrong.

κελαινώπαν.] (1) *Sense.*—'Saturnine,'—with the notion of gloomy,

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ, φεῦ,
ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεῖδαι.

ΤΕΚΜΗΣΣΑ

οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.
οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.
ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς,
αὑτῷ δὲ τερπνός. ὧν γὰρ ἠράσθη τυχεῖν
ἐκτήσαθ' αὑτῷ, θάνατον ὅνπερ ἤθελεν.
τί δῆτα τοῦδ' ἐπεγγελῷεν ἂν κάτα;

sullen malevolence peering from its place of espial and gloating over its success. Cf. v. 377 (of Odysseus), *ἰὼ πάνθ' ὁρῶν, ἁπάντων τ' ἀεὶ | κακῶν ὄργανον*: *Phil.* 1013 (Philoctetes to Odysseus), *ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' ἀεὶ | ψυχή νιν... εὖ προὐδίδαξεν*. It is true that such compounds as *κελαινώπης* were sometimes merely synonyms for the simple adjective,—e. g. *Phil.* 216, *τηλωπὸς ἰωή*: *Trach.* 1050, *βλῶπις κόρη*. But it can scarcely be doubted that keen, watchful espionage upon enemies—so marked a characteristic of the Sophoclean Odysseus—is intended by *κελαινώπης θυμός*.—(2) *Form.* Lobeck shews that compounds of *ὤψ* admit five forms,—e. g. *στέροψ*, *οἴνωψ*, *κυνώπης*, *Αἴσωπος*, *χαροπός*.

πολύτλας ἀνήρ.] 'The patient hero,'—a bitter allusion to the patient malignity of Odysseus, who knew so well how to work and wait.

958 **γελᾷ δέ......ἄχεσιν.**] Cf. v. 382.—For the dative, cf. Eur. *Tro.* 406, *κακοῖσιν οἰκείοις γελᾷς*. So *χαίρειν*, *ἥδεσθαι*, *ἀγαπᾶν*, κ.τ.λ.

959 **ξύν τε**] Cf. v. 1288, *ὅδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρών*: *Ant.* 85, *κρυφῇ δὲ κεῦθε, σὺν δ' αὔτως ἐγώ*.

βασιλῆς.] Cf. v. 189, *note*.

961 **οἱ δ' οὖν.**] Cf. v. 114, *note*.

962 **κεἰ.**] Cf. v. 563, *note*.

963 **ἐν χρείᾳ δορός.**] 'In the straits of war.' Cf. v. 1275, *ἐν τροπῇ δορός*.—Not:—'in need of *his* spear,' (Schneidewin):—nor:—'in the matter of the spear' (Musgrave).

964 **οἱ γὰρ κακοί, κ.τ.λ.**] Hor. *Od.* III. 24. 31, *Virtutem incolumem odimus, Sublatam ex oculis quaerimus invidi*: Menandri *frag.* (in Bach's Mimnermus, p. 52), *δεινοὶ μὲν ἀνδρὶ πάντες ἐσμὲν εὐκλεεῖ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι*.

965 **πρίν τις ἐκβάλῃ.**] Sc. *χειρῶν*, 'until one strike it out of their hands.' Cf. *Od.* II. 396, *πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα*.—Others render, 'until one lose it,'—*ἐκβάλῃ τις* being substituted for *ἐκβάλωσιν*. But *ἐκβάλλειν τι* could not mean, like *ἀποβάλλειν*, *iacturam facere rei*. In *Ant.* 648, *μή νυν...φρένας...γυναικὸς οὕνεκ' ἐκβάλῃς*, the sense is—(not 'lose your reason,' but)—'drive out, expel reason'—'refuse to hear the pleadings of your better judgment.' In Ar. *Eq.* 404, *εἴθε φαύλως, ὥσπερ εὗρες, ἐκβάλοις τὴν ἔνθεσιν*,—*ἐκβάλοις*=(not 'lose,' but) 'disgorge.'

966 **ἤ.**] *i. e.* *μᾶλλον ἤ*. Cf. *Il.* II. 117, *βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι*: Her. IX. 26, *οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας ἤπερ Ἀθηναίους*.——(Schneidewin, with Eustathius, *ᾗ*,—*i. e.* 'even as.')

969 **ἐπεγγελῷεν.**] In this line, the 'penthemimeral' caesura,—*i. e.* the caesura dividing the third foot,—is wanting. (Cf. v. 1091.) Porson (*Supplem. ad Praefat.* p. xxviii.) proposed to remedy the defect by reading *τοῦδέ γ' ἐγγελῷεν*, and compares *O. C.* 1339, *κοινῇ καθ' ἡμῶν ἐγγελῶν ἁβρύνεται*.

970 **θεοῖς**] 'By the sentence of the gods:' literally, 'in relation to the gods.' The force of the dative is to express that the death of Ajax is something between himself and the gods,—something in which his human enemies have neither part nor lot. The unjust award of the arms, which was the proximate cause of his death, was but part of a scheme of divine vengeance. Thus in the *Odyssey* (XI. 547) Athene is spoken of as accessory to the verdict.—*παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη*.—The words in *El.* 1152, *τέθνηκ' ἐγώ σοι*, 'I am dead in all my relations to you,'—shew the dative in a different modification of the same sense.

971 **ἐν κενοῖς.**] 'With empty taunts,'—lit., 'amid empty things,'—*i. e.* in a case which affords no substantial matter of triumph. For the neuter plural, cf. *O. T.* 287, *ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην*, lit., 'Not even this have I made to be among things unperformed,'—*i. e.* 'This too I have been careful not to leave undone:' Xen. *Anab.* VII. 6. 11, *ἐν ἀπόροις εἶναι*.

972 **Αἴας γάρ, κ.τ.λ.**] The enemies of Ajax have no cause to exult. *For* (*γάρ*) 'they have Ajax no longer'—his death means, for them, not a purpose accomplished, but simply a loss sustained.

ἀλλά...διοίχεται.] There is no real antithesis between *αὐτοῖς* and *ἐμοί*,—between the state of the Greek chiefs, bereft of Ajax, and the state of Tecmessa, to whom he had bequeathed sorrow. For both parties his death was a misfortune. Ἀλλά does not contrast *αὐτοῖς* with *ἐμοί*, but *ἔτ' ἐστίν* with *διοίχεται*. 'He is with them no longer, *but* has passed away,—leaving anguish and lamentation' (she adds) 'to me.'

973. *Exit* TECMESSA, *by the side door on the spectators' right.* (She goes to seek Eurysaces, left behind at the tent, v. 809, and reappears at v. 1168, but only as a *κωφὸν πρόσωπον*.)—TEUCER'S *voice is heard behind the scenes.*

975 **σίγησον.**] The Coryphaeus addresses his fellow choreutae.

976 **ἐπίσκοπον.**] 'A strain respective of this woe.'—*ἐπίσκοπον*, 'contemplating,' 'having regard to' (this woe): cf. Aesch. *Eum.* 862, ΧΟ. *τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί*; —ΑΘ. *ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα*, 'such prayers as have in view no dishonourable victory:' id. *Cho.* 119, *εὐχὰς πατρῴων δωμάτων ἐπισκόπους*, 'prayers which have reference to my father's house.'—Others understand:—'a strain on *the mark* of this woe,'—*i. e.* 'which hits the point of it;'—and so the Scholiast, οὐχ

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ

ἰώ μοί μοι.

ΧΟΡΟΣ

σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΥΚΡΟΣ

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί,
ἆρ' ἠμπόληκά σ' ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ

ὄλωλεν ἀνήρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ

ὤμοι βαρείας ἆρα τῆς ἐμῆς τύχης.

ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. Cf. Her. III. 35, ἐπίσκοπα τοξεύειν, 'to shoot on the mark.' Lobeck quotes τοξότης ἐπίσκοπος from Himerius, and ὀιστοὶ ἐπίσκοποι from Themistius (both writers of the 4th cent. A.D.). But the former view is clearly preferable.

Enter TEUCER, *with Attendants, at the side door on the spectators' left, from the Greek camp.*—(Cf. v. 719, *note.*) — Vv. 977—1046. *Teucer.* 'Alas, Ajax, is it even as I have heard? O cruel and sudden blow! —*Cho.* Yea, Teucer,—too cruel.—*Teu.* Woe is me—and where is this man's son?—*Cho.* Alone, beside the tent.—*Teu.* Bring him hither, lest some enemy snatch the dead lion's whelp. Over the dead all love to triumph. O sight of all sights that I have looked on, most grievous! O most painful tidings that brought me hither, to find yet sharper pain! O rash in thy death, what sorrow hast thou left me! How shall I meet Telamon's reproaches, and the anger that will drive me into exile? How withstand my foes at Troy? Strange fate—that thou shouldest have perished by Hector's gift, as he by thine!—*Cho.* Bethink thee how to bury the man, and what to say anon: for Menelaus draws near in evil triumph.'

977 **ξύναιμον ὄμμα.**] 'Form of my kinsman.' Cf. v. 1004: Aesch. *Cho.* 730 (Electra to Orestes), ὦ τερπνὸν ὄμμα (others, ὄνομα): Soph. *Phil.* 171, ξύντροφον ὄμμα, 'the form of a companion:' *El.* 903, ξύνηθες ὄμμα, 'familiar image' (of Orestes).—In Eur. *Or.* 1082, *Hec.* 435, ὄνομα for ὄμμα is now usually read (with Porson).

978 **ἠμπόληκά σε.**] 'Have I found thee in such a plight as rumour noises?' If ἠμπόληκά σε is read, the sense must be, 'got thee,' 'had thee restored to me:'—not 'betrayed thee,' as others render,—a sense which the word would not bear, and to which the φάτις did not point.—But there can be no question that ἠμπόληκας, the reading of Hermann, Lobeck, Schneidewin, Wunder, and of Dindorf in his edition of 1832,—is far preferable. ἠμπόληκας = πέπραγας, 'hast thou fared?' Cf. Hippocr. *de Morb.* IV. 12. p. 608, ἢν κρατέῃ μία τῶν ἄλλων ἰκμὰς, κάλλιον ἐμπολήσει ὁ ἄνθρωπος, 'the patient will find himself better:' Aesch. *Eum.* 601, ἠμπποληκὼς τὰ πλεῖστα, 'having had the most glorious success.' ἐμπολᾶν,—'to buy,'—to make a bargain, good or bad, in the traffic of Vanity Fair: to profit or to lose. The metaphor is brought out in *Trach.* 537: —παρεσδέδεγμαι, φόρτον ὥστε ναυτίλος, | λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός,—'a bargain ruinous to my peace'—(Deianira speaking of Iole's introduction into her home).

980 **ἆρα.**] This passage, and *El.* 1179, οἴμοι ταλαίνης ἆρα τῆσδε συμφορᾶς,—disprove Hermann's view (*praefat. ad O. C.*) that ἆρα is always an '*exclamatoria interrogatio.*'

ΧΟΡΟΣ

ὡς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ

ὦ τάλας ἐγώ, τάλας.

ΧΟΡΟΣ

πάρα στενάζειν.

ΤΕΥΚΡΟΣ

ὦ περισπερχὲς πάθος.

ΧΟΡΟΣ

ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ

φεῦ τάλας. τί γὰρ τέκνον
τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;

ΧΟΡΟΣ

μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ

οὐχ ὅσον τάχος
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς

Rather, as Ellendt says, ἆρα is sometimes merely a stronger ἄρα, in expressions of indignation or surprise.

981 **ὡς ὧδ' ἐχόντων.**] Cf. v. 281, *note.*

982 **περισπερχές.**] 'O fierce, sudden blow.' The notions of 'vehement' and 'sudden' are combined in περισπερχής,—the πάθος being properly *sudden*, Ajax *vehement*. Cf. Eustathius p. 442. 9, ἀσπερχές, ('hotly,' Hom.) τὸ πολυσπούδαστον, ὃ περισπερχὲς λέγει ὁ Σοφοκλῆς. Plut. *de Discr. Adul. et Amic.* c. 24, πικρὸς καὶ ἀπαραίτητος καὶ περισπερχής.

983 **τί γάρ ... ποῦ κυρεῖ;**] Cf. v. 101, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,| —ποῦ σοι τύχης ἕστηκεν; *Phil.* 421, τί δ', ὃς παλαιὸς κἀγαθὸς φίλος τ' ἐμὸς, | Νέστωρ ὁ Πύλιος,—ἔστιν;

984 **μοι.**] Cf. v. 39.

985 **μόνος παρὰ σκηναῖσιν.**] Where Tecmessa had left him when, on receiving the message of Teucer, she had gone in search of Ajax, v. 809.—For τέκνον—μόνος, cf. Eur. *Andr.* 570, τέκνου τε τοῦδ', ὃν οὐδὲν αἴτιον | μέλλουσι...κτενεῖν. Homer (*Il.* XXII. 84) has even φίλε τέκνον.

986 **δῆτ'.**] '*Then*'—'if that is the case'—expressing some impatience. The position of δῆτα at the beginning of the verse is peculiar: but cf. Ar. *Nub.* 399, καὶ πῶς...εἴπερ βάλλει τοὺς ἐπιόρκους, | δῆτ' οὐχὶ Σίμων' ἐνέπρησεν; Soph. *O. T.* 1085, οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἄλλος: *Ai.* 1089, ὅπως | μὴ τόνδε θάπτων (where the closely cohering particles, ὅπως-μή, are divided).

ὡς κενῆς, κ. τ. λ.] 'As a whelp from a lioness robbed of young.'

σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;
ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟΡΟΣ

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν
ἐφίεθ' ἀνὴρ κεῖνος, ὥσπερ οὖν μέλει.

ΤΕΥΚΡΟΣ.

ὦ τῶν ἁπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον ὧν προσεῖδον ὀφθαλμοῖς ἐγώ,
ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοὐμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην,
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπῃσθόμην
μόρον διώκων κἀξιχνοσκοπούμενος.

For *κενῆς*, *forlorn*, cf. Bion *Idyll.* I. 59, *χήρα δ' ἁ Κυθέρεια, κενοὶ δ' ἀνὰ κᾶπον Ἔρωτες.* For the proleptic force of *κενῆς* (*ἀναρπάσῃ σκύμνον λεαίνης ὥστε κενὴν εἶναι αὐτήν*), cf. v. 517, *note.*—Lobeck understands 'widowed' (by the death of Ajax): Hermann, 'lonely,'—*i. e.* separated, as Tecmessa temporarily was, from her child.

988 **τοῖς θανοῦσί τοι.**] Aesch. *Ag.* 857, *ὥστε σύγγονον* | *βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.* Cf. v. 1385.

991 **ἐφίετο.**] In the message for Teucer which he gave to the Chorus, v. 567.

ὥσπερ οὖν μέλει.] 'As indeed thou dost care:' *οὖν*, *in fact.* Plato *Phaedr.* p. 242 E, *εἰ δ' ἔστιν, ὥσπερ οὖν ἔστι, θεὸς ἤ τι θεῖον ὁ Ἔρως.*

992 **τῶν ἁπάντων δή.**] Cf. v. 858, *note.*

994 **ὅδος θ' ὁδῶν.**] Brunck's conjecture, *ὁδῶν θ' ἁπασῶν ὁδὸς ἀνιάσασα δή*, has been adopted in the last edition of Schneidewin.—Cf. *Ant.* 1212 (Creon approaching the scene of Antigone's death), *ἆρα δυστυχεστάτην* | *κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;*

δή.] *i. e.* *πασῶν δή*, as in v. 992.

995 **ἣν δὴ νῦν ἔβην.**] '*Even* this which I have now trod.'—*ἣν νῦν δὴ ἔβην*, 'which *even now* I have trod,' is rather the sense demanded by the context. But it is impossible to suppose, with Lobeck (*ad* vv. 904, 1332), that *νῦν δή* and *δὴ νῦν* were used indifferently. The particle *δή* of necessity emphasises the word before it, and can have nothing to do with the word after it. In Galen *de Sanit. Tuend.* I. 6. 29, *ἣν δὴ νῦν πέπαυμαι λέγων*, the occurrence of *ἣν δὴ νῦν* where *ἣν νῦν δή* would have been suitable is, as in this place, a mere coincidence. In Plato *Theaet.* p. 162 A, *Phaedo* 61 E, where Lobeck reads *δὴ νῦν ἐφαίνετο*, *ὅπερ δὴ νῦν ἤρου*, Stallbaum has *νῦν δή*.

997 **διώκων.**] 'While seeking and tracking (thee) out.' After sending the messenger who was to convey the warning of Calchas (v. 780), Teucer returned to plead the cause of Ajax in the council of the Greek chiefs. When the council broke up, he commenced a personal search for his kinsman,—at that time fearing nothing more serious for him than a brawl in the camp: but in the course of his quest he learned that Ajax was dead.—Hermann places a comma after *σόν*, and another after

ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς
διῆλθ' Ἀχαιοὺς πάντας ὡς οἴχει θανών.
ἁγὼ κλύων δείλαιος ἐκποδὼν μὲν ὢν
ὑπεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.
οἴμοι.
ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ἐπῃσθόμην:—'seeking and tracking out (the place of) thy death, as soon as the news reached me.' This version implies that Teucer had learned the death of Ajax before he began to look for him,—a supposition which hardly suits the case. Cf. v. 780, *note.* A var. lect. for *μόρον* is *πόρον*.

998 **ὀξεῖα γάρ σου βάξις.**] 'A quick rumour about thee, like the whisper of a god,'—*σου*, genitive of the object: cf. v. 222, *ἀνδρὸς αἴθονος ἀγγελίαν*, *note*: *θεοῦ*, attributive genitive,—*βάξις ὡς θεοῦ* (*βάζοντος*). Thus was the prayer of Ajax granted by Zeus: cf. v. 826, *note.*—Elmsley, *θεῶν τινός*,—maintaining that *θεῶν τις* is better Attic than *θεός τις.* But, as Hermann points out, the phrases apply to distinct cases. When the presence of *a* god is a matter of course, and only *the* god is in doubt, *θεῶν τις* is used: *e. g.* *θυσίαι θεῶν τινὶ ἀποτελούμεναι.* When divine is contrasted with human agency, *θεός τις* is used: *e. g.* Aesch. *Ag.* 646, *θεός τις, οὐκ ἄνθρωπος.*

999 **διῆλθ' Ἀχαιούς.**] Herodotus relates that, when the Greeks at Mycale were going into action, a mysterious rumour spread through the ranks, of a victory gained by their countrymen over the army of Mardonius:—*ἰοῦσι δέ σφι φήμη ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν...ἡ δὲ φήμη διῆλθέ σφι ὧδε, ὡς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῷεν ἐν Βοιωτοῖσι μαχόμενοι.*

1001 **ὑπεστέναζον.**] 'Moaned low,'—before the sight of the corpse evoked a full burst of grief: cf. v. 322.

1003 **ἴθ', ἐκκάλυψον.**] This is said to an attendant,—Tecmessa having left the stage at v. 973. Similarly in the *Electra* (v. 1468) Aegisthus desires the Phocian strangers to lift the face-cloth from the sheeted corpse of Orestes,—*χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως* | *τὸ συγγενές τοι κἀπ' ἐμοῦ θρήνων τύχῃ.*

1004 **ὦ δυσθέατον...πικρᾶς.**] 'O ghastly sight, and full of cruel rashness,'—*i. e.* implying cruel rashness as its cause. When Lobeck objects to this interpretation on the ground that *πικρότολμον ὄμμα* (or *θέαμα*) is a questionable phrase, his analysis appears scarcely just. The words *πικρᾶς τόλμης* cannot fairly be resolved into *πικρότολμον.* For the genitive does not necessarily mean more than 'connected with, involving, cruel rashness:' the adjective means 'cruelly rash.' A splendid and costly public building might be described as *μεγαλοπρεπὴς καὶ πολλῆς δαπάνης θέα.* But it does not follow that it could be properly termed *δαπανηρὰ θέα.* The latter phrase would apply to a show or spectacle, the price of admission to which was large.—Hermann, Lobeck, Dindorf, Wunder, and Schneidewin render:—'O ghastly sight! and alas for the cruel daring!' But if there are two separate exclamations,—*ὦ δυσθέατον ὄμμα*—*ὦ τόλμης πικρᾶς*,—the *καί* is intolerable. If Sophocles had meant this, would he not have written *ὦ δυσθέατον ὄμμα· φεῦ τόλμης πικρᾶς*·?

ὄμμα.] The 'form' of Ajax: cf. v. 977, *note.* It is convenient here to translate *ὄμμα* as if it were *θέαμα*: but of course a landscape or a build-

ὅσας ἀνίας μοι κατασπείρας φθίνεις.
ποῖ γὰρ μολεῖν μοι δυνατόν, ἐς ποίους βροτούς,
τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
ἦ πού με Τελαμών, σὸς πατὴρ ἐμός θ' ἅμα,
δέξαιτ' ἂν εὐπρόσωπος ἵλεώς τ' ἰδὼν
χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὔχ; ὅτῳ πάρα
μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν

ing could not be called ὄμμα. In Plato *Phaedr.* p. 253 E, ἰδὼν τὸ ἐρωτικὸν ὄμμα = 'having beheld the (human) form which inspires love.'

1005 **κατασπείρας.**] Cf. v. 953, φυτεύειν, *note*: Gorgias *ap.* Arist. *Rhet.* II. 3. 4, αἰσχρῶς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας: Plaut. *Mostell.* V. 1. 51, *quid tu porro serere vis negotium?*

1006 **μοι...ἀρήξαντα.**] The accus. depends on μολεῖν:—ποῖ μολεῖν (ἐμὲ) ἀρήξαντα, κ.τ.λ., δυνατόν ἐστί μοι; Cf. Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγειν | τάδ' ἐστί, μὴ πάσχουσαν, ὡς ἐγώ, κακῶς. For a similar, but bolder, construction, cf. *El.* 479, ὕπεστί μοι θράσος...κλύουσαν ὀνειράτων,—where the accus. stands κατὰ σύνεσιν for the dative, as if ὑφέρπει με had preceded.

1008 **ἦ πού με Τελαμών, κ.τ.λ.**] Cic. *de Orat.* II. 46. 193 (quoting from the *Teucer* of Pacuvius), Segregare abs te ausu's aut sine illo Salamina ingredi? Neque paternum aspectum es veritus?—*Numquam illum* aspectum *dicebat, quin mihi Telamo iratus furere luctu filii videretur.*

σὸς πατὴρ ἐμός θ' ἅμα.] Teucer was the son of the concubine; Ajax of the wife. But to Telamon, at least, Teucer and Ajax stood in the same relation: from Telamon, under ordinary circumstances, Teucer, as well as Ajax, might have looked for the welcome due to a son.—Schneidewin follows Suidas and a few MSS. in reading ἐμός τ' ἴσως...ἵλεως, ἰδών. The use of ἴσως in the sense of ἐξ ἴσου, 'equally,' is extremely rare: but Plato *Legg.* p. 805 A so uses it. In Soph. *Phil.* 758, also, Hermann so takes it; but there ἴσως appears rather to mean, 'I suppose,'—'as it seems.'

1010 **ὅτῳ πάρα...γελᾶν.**] Literally,—'whose wont it is to smile not at all more pleasantly (μηδὲν ἥδιον), even when prosperous:'—'he who, even when things go well, can summon no brighter smile.'—In ὅτῳ πάρεστι μηδὲν γελᾶν, the use of μή instead of οὐ is due simply to the infinitive: for the same reason, μηδέ instead of οὐδέ in the dependent clause μηδ' εὐτυχοῦντι.—Schneidewin takes μηδέν, not with γελᾶν, but with εὐτυχοῦντι:—ὅτῳ, μηδ' εὐτυχοῦντι μηδέν, πάρεστιν ἥδιον γελᾶν: 'not even in any case of good fortune.' In this view the μή qualifies ὅτῳ,—*cui ne in prosperis quidem adsit risus* (instead of *adest*).—For πάρεστιν denoting a *disposition* or *habit*, cf. Eur. *Med.* 658, ἀχάριστος ὄλοιθ' ὅτῳ πάρεστι | μὴ φίλους τιμᾶν.

1012 **τί κρύψει;**] Sc. κακόν. Schol. τί σιγήσει;

ποῖον οὐκ ἐρεῖ κακόν.] Dindorf places a comma at κακόν,—as if the phrases τὸν ἐκ δορὸς γεγῶτα,...τὸν προδόντα, κ.τ.λ.,—were in apposition with κακόν, and placed, as it were, between inverted commas. But it appears simpler to dispense with the comma at κακόν, and to regard ἐρεῖ as governing a double accusative (Madv. *Synt.* § 25 R 3).

τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
τὸν δειλίᾳ προδόντα καὶ κακανδρίᾳ
σέ, φίλτατ' Αἴας, ἢ δόλοισιν, ὡς τὰ σὰ
κράτη θανόντος καὶ δόμους νέμοιμι σούς.
τοιαῦτ' ἀνὴρ δύσοργος, ἐν γήρᾳ βαρύς,
ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.

1013 **τὸν ἐκ δορὸς πολεμίου.**] 'Begotten from the spoils of war,'—*i. e.* ἐκ τῆς δοριλήπτου Ἡσιόνης. Cf. vv. 1228, 1300.

νόθον.] Cf. *Il.* VIII. 283, where Teucer is exhorted to remember Telamon,—ὅ σ' ἔτρεφε τυτθὸν ἐόντα, | καί σε, νόθον περ ἐόντα, κομίσσατο ᾧ ἐνὶ οἴκῳ. In the Homeric sense a νόθος is the son of a concubine (παλλακή), as opposed to children of the lawful wife, κουριδίη ἄλοχος. The issue of the latter were ἰθαγενεῖς υἱεῖς, honest-born: see *Od.* XIV. 202, ἐμὲ δ' ὠνητὴ τέκε μήτηρ | παλλακίς· ἀλλά με ἶσον ἰθαιγενέεσσιν ἐτίμα (πατήρ).—At Athens the term νόθος included persons, one of whose parents was not an Athenian citizen.

1015 **Αἴας.**] Cf. v. 89, *note*.

1016 **κράτη.**] 'Prerogatives.' *O. T.* 237, γῆς | τῆσδ' ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω. Cf. v. 446, *note*.

δόμους.] *El.* 651, δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε.

1017 **δύσοργος...βαρύς.**] He was by nature 'passionate' liable on occasion to violent bursts of anger: and now, in old age, he is also 'peevish' (βαρύς)—easily provoked to such outbursts. For this sense of βαρύς cf. *O. T.* 673, στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν | θυμοῦ περάσῃς, *i. e.* 'even in yielding thou art seen to be malignant,—even when thou hast quitted displeasure, still full of spleen,' (βαρύς). But in *O. T.* 17, σὺν γήρᾳ βαρεῖς, 'heavy, infirm, under the load of age.'

1018 **εἰς ἔριν θυμούμενος.**] Waxing angry 'unto strife,'—θυμοῦμαι εἰς ἔριν being equivalent to θυμούμενος ὁρμῶμαι εἰς ἔριν, 'rush angrily *into* strife.' This seems better than to take εἰς ἔριν as merely a periphrasis for the adverb ἐριστικῶς,—(like εἰς τάχος, εἰς εὐτέλειαν for ταχέως, εὐτελῶς, &c.),—although the words happen to be so used in Eur. *Cycl.* 328, Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν, 'resounding *in* rivalry with the thunders of Zeus.'

1019 **ἀπωστὸς γῆς.**] Driven from Salamis by Telamon, Teucer was led by 'Fortune kinder than his father,' and by the promises of Apollo (Hor. *Od.* I. 7. 25), to Cyprus—ἔνθα Τεῦκρος ἀπάρχει Τελαμωνιάδας (Pind. *N.* IV. 75, '*reigns far* from his fatherland'),—and where he founded the new Salamis. In the *Helena* of Euripides he is introduced visiting Egypt on his way, in order to consult Theonoe daughter of Proteus (*Helen.* 144).

1020 **φανείς.**] '*Made out* in taunts to be a slave.'—Since his mother had been a concubine, Teucer was in strictness νόθος: since his mother had been a captive, he might invidiously be termed δοῦλος. Agamemnon actually employs this taunt (v. 1234). But Hesione, if a captive, was a princess: if a concubine, still no ὠνητὴ παλλακίς. Her hand had been bestowed on Telamon by Hercules as a 'special meed of honour' (v. 1302). Teucer might fairly say that he was 'sprung from two noble houses' (v. 1305). Still, according to strict usage, Telamon was under no obligation to afford a home to the νόθος: that he had done so hitherto, was a matter for

τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
πολλοὶ μὲν ἐχθροί, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα σοῦ θανόντος ηὑρόμην.
οἴμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ
φονέως ἄρ' ἐξέπνευσας; εἶδες ὡς χρόνῳ
ἔμελλέ σ' Ἕκτωρ καὶ θανὼν ἀποφθιεῖν;

gratitude (*Il.* VIII. 283). On provocation he might cast off Teucer at pleasure, and describe him—if unfairly, still with literal justice—as 'a slave and no freeman.'—For φανεῖς, cf. Aesch. *Ag.* 576, λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην, 'By such arguments they would fain have proved me wrong:' Soph. *Ai.* 1241, εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί, 'if, come what will, we are to be *made out* base by Teucer.' Instead of λόγοισιν, Morstadt proposed γονεῦσιν, F. W. Schmidt ψόγοισιν: but no change seems needed.

1023 ηὑρόμην.] Not 'found' (ηὗρον), but 'gained':—ironical. Cf. Aesch. *P. V.* 275, θνητοῖς δ' ἀρήγων αὐτὸς ηὑρόμην πόνους.—Eur. *Hipp.* 94 (Teucer speaking), Αἴας μ' ἀδελφὸς ὤλεσ' ἐν Τροίᾳ θανών.

1025 αἰόλου κνώδοντος.] 'This gleaming spike.'—κνώδων seems to have meant a 'spike,' 'prong,' or 'tooth:' see Xen. *Cyneg.* 10. 3, τὰ δὲ προβόλια, πρῶτον μὲν λόγχας ἔχοντα τὸ μὲν μέγεθος πενταπαλαίστους, κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας ἀποκεχαλκευμένους στιφρούς,—'the boar-spears are to be provided in the first place with heads five hand-breadths long, and also, half way up the socket (αὐλός, the socket of the λόγχη), with stout *teeth* (κνώδοντες) of forged copper.' Cf. Soph. *Ant.* 1233, ξίφους | ἕλκει διπλοῦς κνώδοντας, 'his cross-hilted sword.' Lobeck quotes Silius Italicus *Pun.* I. 515, *pressumque ensi simul exigit ensem, Qua capuli statuere morae* (or *remoracl*), the cross spikes, κνώδοντες, of the hilt.—Here, κνώδων describes the end of the blade projecting through the body of Ajax,—a short, gleaming spike. Cf. v. 907.

1026 ἄρα.] (By which) '*then seemed*' to have died. Cf. v. 926, *note*.—φονέως: cf. σφαγεύς, v. 817.

εἶδες.] 'Seest thou now...?'—a mere rhetorical apostrophe to the corpse. (Not—'didst thou discover before thy death?')

1027 θανὼν ἀποφθιεῖν.] Cf. v. 901, *note*.

ἀποφθιεῖν.] Dindorf's conjecture for ἀποφθίσειν, the reading of the MSS. and of Suidas. Dindorf remarks that in *Phil.* 1427, *O. T.* 538, the MSS. give νοσφίσεις instead of νοσφιεῖς, γνωρίσοιμι instead of γνωριοῖμι. Lobeck retains ἀποφθίσειν,—doubting whether any example can be found of the Attic future in a *trisyllabic* verb. But neither Dindorf nor Lobeck notices the question whether the Attic contraction was applicable to *any* Futures except those in -έσω, -άσω, and -ίσω, from verbs in -έω, -άζω, and -ίζω. (See Donaldson *Gramm.* § 302. (*Obs.* 3.) Altogether, the form ἀποφθιεῖν seems very doubtful.—Hermann, ἀποφθῖσαι,—conjecturing from the Scholiast's ἀνελεῖν, θανατῶσαι, that ἀποφθῖσαι was changed to ἀποφθίσειν by grammarians who supposed μέλλειν to require the future. The causal aorist of φθίνω (ἔφθισα in Homer: ἔφθῖσα in Attic) occurs in Aesch. *Eum.* 165, etc.: Soph. *Trach.* 709 (ἀποφθῖσαι): *O. T.* 202, 1198, etc. On the other hand the future of φθίνω (φθίσω, in Homer, with active sense) is nowhere found in Attic.

σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
Ἕκτωρ μέν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
ζωστῆρι πρισθεὶς ἱππικῶν ἐξ ἀντύγων
ἐκνάπτετ' αἰέν, ἔς τ' ἀπέψυξεν βίον·

1028—1039 σκέψασθε......κἀγὼ τάδε.] In the latest edition of Schneidewin's *Ajax*, revised by Nauck, these twelve verses are placed within brackets. Their genuineness had already been denied by Morstadt, on these grounds: (1) That there is no satisfactory analogy between the cases of Ajax and Hector: (2) That this analogy, such as it is, is made out only by representing Hector as tortured to death, the common version being that his *corpse* was dragged: (3) That vv. 1036—7 are flat, and v. 1039 absurd: (4) That the word πρισθεὶς is unintelligible, and μηχανᾶν (instead of μηχανᾶσθαι) wrong. In reply to these objections, it may be suggested (1) That the desire to moralise picturesquely,—to illustrate a γνώμη or παροιμία incisively,—was always present to the Greek mind. The sword, Hector's gift, had something to do with the death of Ajax: the girdle, a gift from Ajax, had something to do with the death of Hector. This was enough for a poet's purpose. (2) Even assuming v. 1031 to be right as it stands, the deviation from Homer does not exceed the limits of poetic licence. Cf. v. 1031. (3) Vv. 1036—7 are no doubt flat: so are many of the γνῶμαι with which Greek tragedy abounds. But it is difficult to see why v. 1039 should be termed 'absurd.' Cf. *note ad loc.* (4) πρισθεὶς and μηχανᾶν are discussed in their places. It may be added (5) that the Chorus would scarcely have said to Teucer (v. 1040), μὴ τεῖνε μακράν, if he had left off at v. 1027. Teucer's speech would then have ended abruptly.

1028 τὴν τύχην.] Most of the MSS. omit τήν, which Suidas, however, reads and which Brunck first restored.

1029 ἐδωρήθη.] Hector having challenged a Greek champion to single combat (*Il.* VII. 53), the lot fell to Ajax. After fighting till nightfall, they were separated by the heralds Talthybius and Idaeus, and exchanged presents, in sign that, after deadly combat, 'they parted in amity and at one,'—ἐν φιλότητι διέτμαγεν ἀρθμήσαντε. Then to Ajax Hector δῶκε ξίφος ἀργυρόηλον, | σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τελαμῶνι· | Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν. (*Il.* VII. 303.)

1030 πρισθεὶς ἐξ ἀντύγων] 'gripped to the chariot-rail;' ἐξαφθείς, δεσμευθείς. The ordinary sense of πρίειν, 'to saw,' appears to have been derived from a primary sense of *gripping, clutching: e.g.* πρίειν ὀδόντας, 'to gnash the teeth,' is to bring them sharply and closely together: πρίειν θυμόν (Oppian *Cyneg.* IV. 138), like δάκνειν θυμόν, to 'bite' one's anger,—(*i.e.* to suppress it sternly). Cf. Oppian *Hal.* II. 375 (quoted by Lobeck), ἔνθα μιν ἀμφιβαλὼν περιηγέϊ παντόθεν ὁλκῷ | ἴσχει τ' ἐμπρίει τε, 'imprisons and closes upon the fish,'—where, ἐμπρίει = πιέζει,—'keeps narrowing his bounds,' by tightening the net. Cf. *Il.* XXII. 395 ff. 'He spake; 'and then he contrived cruel things 'against (the corpse) of glorious Hector: at the hind part of both feet he 'bored through the tendons, from 'heel to ankle, and attached thongs of 'ox hide, and bound them to his chariot, but the head he suffered to trail.'

1031 ἐκνάπτετο...βίον.] In the *Iliad* Hector is slain by Achilles in combat (XXII. 360): only his corpse is dragged behind the chariot. In order to reconcile Sophocles and Homer, several emendations of this line have been proposed:—(1) εἶτε (*postquam*) for ἔστε,—the simplest and

οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήματι.
ἆρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος
κἀκεῖνον Ἅιδης, δημιουργὸς ἄγριος;
ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ
φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκεῖνα στεργέτω κἀγὼ τάδε.

ΧΟΡΟΣ

μὴ τεῖνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ

best. (2) Hermann, besides altering ἔστε to εὖτε, would change αἰὲν to αἰῶν'. But αἰὼν βίου ought to mean *tempus vitae* rather than *spiritus vitae*. (3) E. Hoffmann, αἰανές τ' ἀπέψυξεν βίον, *miserque exhalavit vitam*: bad.—Homer's version of the case would not exclude the analogy upon which Teucer is insisting. The gift of Ajax would have been instrumental in inflicting upon Hector that misfortune so terrible to the Greek mind,—the dishonouring of the corpse.

1033 **πρὸς τοῦδε.**] Sc. τοῦ κνώδοντος, v. 1025.

1034 **Ἐρινὺς...ἐχάλκευσε.**] Cf. Aesch. *Cho.* 628 (the avenging sword) διανταίαν...οὐτᾷ διαὶ Δίκας, 'will deal a homethrust by the will of Justice:'—Δίκας δ' ἐρείδεται πυθμήν, 'and the *anvil* of Justice is firmly set,' προχαλκεύει δ' Αἶσα φασγανουργός, 'and Fate the Armourer forges it beforehand' (*i.e.* to be ready for the hand of Justice). Cf. *Ag.* 1513, δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης | πρὸς ἄλλαις θηγάναισι Μοῖρα: 'Fate whets (the sword of) Justice on another whetstone, for a new deed of retribution.'

1035 **κἀκεῖνον.**] Sc. ζωστῆρα. From the special verb ἐχάλκευσεν a general verb, εἰργάσατο, is to be supplied. Cf. *El.* 71, καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς, | ἀλλ' ἀρχέπλουτον (sc. καταστήσητε).

1036 **ἐγὼ μὲν ἄν.**] For the double ἂν cf. v. 525, *note*.—Lobeck, Schneidewin, and Wunder, ἐγὼ μὲν οὖν.

1037 **μηχανᾶν.**] The active form does not occur elsewhere, except in the participle, ἀτάσθαλα μηχανόωντες, *Od.* XVIII. 143, etc. But its rarity cannot justly be urged as an argument against the genuineness of the passage. Several verbs, usually deponent, have also a rarer active form; *e.g.* δωρεῖσθαι, δωρεῖν: θοινᾶσθαι, θοινᾶν: πειρᾶσθαι, πειρᾶν: σέβεσθαι, σέβειν. In Bekker's *Anecd.* 95, ἐωνηκώς (for ἐωνημένος) is quoted from Lysias: ὀπίζων for ὀπιζόμενος occurs in an epigram in the *Anthol. Palat.*, Appendix, 223.

1038 **ἐν γνώμῃ φίλα.**] 'Acceptable *in his judgment*,' *i.e.* 'if there be any whose judgment this doth not meet.' Not:—ὅτῳ μὴ τάδ' ἐστὶν ἐν γνώμῃ ('in high estimation'), (καὶ) φίλα: though the phrase ἐν γνώμῃ εἶναι occurs in Her. VI. 37, ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγονώς, 'had won the esteem of Croesus.'

1039 **κεῖνός τ' ἐκεῖνα, κ.τ.λ.**] Lobeck compares Eur. *Suppl.* 466, σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ τἄντια: Evenus *frag.* 1. 3 (Bergk p. 474), καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἷς ὁ παλαιός, | σοὶ μὲν ταῦτα δοκοῦντ' ἔστω, ἐμοὶ δὲ τάδε.

1040 **μὴ τεῖνε μακράν.**] 'Speak not at length:' do not extend (your words) far (μακράν). So Aesch. *Ag.* 1267, μακρὰν ἔτεινας: *ib.* 889, μακρὰν μὲν ἐξέτεινας,—where Blomfield says

φράζου τὸν ἄνδρα χὤ τι μυθήσει τάχα.
βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνήρ.

ΤΕΥΚΡΟΣ

τίς δ' ἐστὶν ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟΡΟΣ

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

ΤΕΥΚΡΟΣ

ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὢν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν

'subaudi ῥῆσιν:' but it seems simpler to take μακράν as an adverb. The phrase μακρὰν λέγειν occurs only in Soph. *El.* 1259.

1042 **κακοῖς γελῶν.**] Cf. v. 957, *note*.

1043 **ἃ δή.**] 'Just like' a bad man. Cf. Plato *Phaedr.* p. 244 E, ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μεγίστων,—ἃ δὴ παλαιῶν ἐκ μηνιμάτων πόθεν ἔν τισι τῶν γενῶν,—ἡ μανία ἐγγενομένη...ἀπαλλαγὴν εὕρετο, 'supplied a release from the worst 'plagues and afflictions,—*such as notoriously* (ἃ δή) arise,' &c.: Simonides Amorginus *frag.* 1. 3, νοῦς δ' οὐκ ἐπ' ἀνθρώποισιν, ἀλλ' ἐφήμεροι | ἃ δὴ βοτ' αἰεὶ ζῶμεν.

1044 **τίς δ' ἐστίν, ὅντιν' ἄνδρα.**] A species of inverse attraction,—the substantive being transposed from the principal into the relative clause. Cf. *Il.* IX. 131, τὰς μέν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων | κούρην Βρισῆος: Cic. *de Legg.* III. 5. 12, haec *est enim*, quam *Scipio laudat in libris et quam maxime probat* temperationem *reipublicae*.

1046 **μαθεῖν...οὐ δυσπετής.**] Cf. Eur. *Med.* 1196, πλὴν τῷ τεκόντι, κάρτα δυσμαθὴς ἰδεῖν.—Menelaus, king of Lacedaemon (*Od.* XI. 460), is for the Attic Tragedians the representative of ultra-Spartan manners and sentiment. It is to Menelaus that the Andromache of Euripides addresses her invective against Sparta,—ὦ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν, κ.τ.λ. (*Androm.* 445 ff.). In that speech (v. 458) he is called γοργὸς ὁπλίτης, '*grim*.' Scowling looks and an air of pompous austerity were supposed to mark the Spartan abroad. Describing an Athenian who affected Spartan manners, Plutarch says (*Phoc.* 10):—'There was one Archibiades, surnamed the *Laconiser*, with a flowing beard of enormous size,—a cloak always shabby,—and a sulky face' (σκυθρωπάζων).

Enter MENELAUS, *from the Greek camp, by the side-entrance on the left of the spectators.* (Cf. v. 719, *note*.) *He is attended by a herald.* (Cf. v. 1114. The presence of the herald serves to mark the official character of the protest, v. 1050.)

1047—1184. *Men.* 'I forbid thee to bury this corpse.—*Teu.* And wherefore?—*Men.* As the corpse of a public enemy; of one whom we brought from Greece to be our helper, and found a more than Phrygian foe. Therefore no man shall lay him in the grave; he shall lie on the pale sand, food for birds beside the sea. In life he scorned our rule; at least we shall have power over his corpse. Unruliness

μὴ συγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει.

ΤΕΥΚΡΟΣ

τίνος χάριν τοσόνδ' ἀνάλωσας λόγον;

ΜΕΝΕΛΑΟΣ

δοκοῦντ' ἐμοί, δοκοῦντα δ' ὃς κραίνει στρατοῦ.

ΤΕΥΚΡΟΣ

οὔκουν ἂν εἴποις ἥντιν' αἰτίαν προθείς;

ΜΕΝΕΛΑΟΣ

ὁθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,

in the subject is the mark of a base spirit: where the laws are not feared, the city prospers ill. —*Teu.* Ajax *thy* subject? responsible to thee or to thy brother? Not as your liegeman came he to the war, but for the oaths that bound him. No: keep such threats and mandates for thy own subjects: Ajax shall be buried by my hands. —*Men.* Deeds, not words, shall support our power. (*Exit* MENELAUS.)—*Ch.* A struggle is at hand: haste, Teucer, to find a resting-place for the dead. —(*Enter* TECMESSA *with* EURYSACES.)—*Teu.* Behold in meet season the man's wife and child! Come hither, boy, and take thy suppliant place beside the corpse: perish he who tears thee from it! And you, friends, stand by to help, while I go to make ready a tomb for Ajax.'

1047 **σὲ φωνῶ...μὴ συγκομίζειν.**] A mere verb of *speaking* often does duty for a verb of *commanding*: *e.g. Phil.* 101, λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν (= λέγω, 'σὺ δόλῳ Φιλοκτήτην λαβέ'): *O.C.* 933, εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά.

1048 **συγκομίζειν**] = συνεκφέρειν. Cf. v. 1397. Eur. *Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1049 **τοσόνδε...λόγον.**] Not 'so *many*,' but 'so *great*,' *i.e.* 'such imperious,' words.

ἀνάλωσας.] So Dindorf and Brunck, with two MSS. Ἀνάλωσε, not ἀνήλωσε, is the reading in Eur. *Hipp.* 1336, Lysias *de Arist. bonis* p. 153. 18, *in Nicom.* p. 185. 21: αναλώθη in Eur. *Andr.* 456, ἀνάλωται *ib.* 1155, *Phoen.* 591.—(Elmsley, reading ἀνήλωσε with Hermann and Lobeck, quotes the statement of the grammarian Philemon that, in the perfect tense, ἀνήλωκα or ἠνάλωκα was the Attic form, ἀνάλωκα that of the common dialect.)

1050 **δοκοῦντ' ἐμοί, κ.τ.λ.**] Iuv. 6. 223, *hoc volo, sic iubeo: sit pro ratione voluntas.*—δοκοῦντα δ' ὃς sc. ἐκείνῳ, ὅς. Cf. *Phil.* 957, θανὼν παρέξω δαῖτ' ἀφ' ὧν ἐφερβόμην,—*i.e.* τούτοις, ἀφ' ὧν.—For δέ with the repeated word, cf. Eur. *Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον.

κραίνει στρατοῦ.] κραίνειν, 'to exercise sway,' is construed by Sophocles with a genitive depending on the implied notion of ἄρχειν: cf. *Il.* XIV. 84, στρατοῦ...σημαίνειν: *Od.* IX. 114, θεμιστεύει δὲ ἕκαστος | παίδων ἠδ' ἀλόχων: Eur. *Med.* 19, ὃς αἰσυμνᾷ χθονός: Aesch. *Pers.* 7, χώρας ἐφορεύειν.

1051 **προθείς.**] *i.e.* ἥντινα αἰτίαν προθεὶς (τοῦτο κελεύεις).

ἐξηύρομεν ζητοῦντες ἐχθίω Φρυγῶν·
ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον
νύκτωρ ἐπεστράτευσεν, ὡς ἕλοι δόρει·
κεἰ μὴ θεῶν τις τήνδε πεῖραν ἔσβεσεν,
ἡμεῖς μὲν ἂν τήνδ', ἣν ὅδ' εἴληχεν τύχην,
θανόντες ἂν προὐκείμεθ' αἰσχίστῳ μόρῳ,
οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς
τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
ὧν οὕνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
ὄρνισι φορβὴ παραλίοις γενήσεται.

1054 **ζητοῦντες.**] 'On trial:' Schol. ἐξετάζοντες. Cf. Ar. *Plut.* 104, οὐ γὰρ εὑρήσεις ἐμοῦ | ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα.—Hermann: *explorato illo facinore.* But ζητοῦντες could hardly refer to the special inquiry into the onslaught on the cattle. Menelaus, ignoring the former services of Ajax, pretends that the Greeks had been disappointed in their *general* experience of him.

Φρυγῶν] = Τρώων. In Homer the Trojans and Phrygians appear as distinct but closely allied peoples: thus Priam assists the Phrygians against the Amazons (*Il.* III. 184); Hecuba is the daughter of a Phrygian prince (XVI. 718). But the use of 'Phrygian' as a synonymn for 'Trojan' is post-Homeric: *e.g.* Eur. *Hec.* 4, Φρυγῶν πόλιν = Τροίαν: *Or.* 1480, Ἕκτωρ ὁ Φρύγιος.

1056 **δόρει.**] Cf. v. 515, *note.* Lobeck and Hermann, δορί. Hermann however observes that though δόρει, δορί were used indifferently in lyrical passages, there is no instance in the trimeters of Aeschylus or Sophocles where δόρει would not be admissible. But Euripides, at least, used δορί in trimeters: *Hec.* 4, κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ.

1058 **ἡμεῖς μὲν ἄν, κ.τ.λ.**] A mixture of (1) τήνδε τύχην, ἣν ὅδ' εἴληχεν, λαχόντες, and (2) τήνδε τύχην, ἣν ὅδε τέθνηκεν, θανόντες. For the cognate accus. in θανεῖν (κακὴν) τύχην, cf. *Il.* III. 417, κακὸν οἶτον ὀλέσθαι: *Od.* I. 166, ἀπόλωλε κακὸν μόρον.

1059 **προὐκείμεθα.**] Cf. v. 427.

1060 **νῦν δέ.**] 'As it is:' v. 445, *note.*

ἐνήλλαξεν.] ἐνήλλαξεν τὴν ὕβριν, (ὥστε) πεσεῖν αὐτήν, κ.τ.λ. 'hath diverted the outrage, so that it should fall...' Cf. v. 53, καὶ πρός τε ποίμνας ἐκτρέπω, κ.τ.λ. For the infin. πεσεῖν, cf. v. 821, ἔπηξα δ' αὐτόν... εὐνούστατον τῷδ' ἀνδρί, διὰ τάχους θανεῖν: where see *note.*

1061 **μῆλα καὶ ποίμνας.**] 'Sheep and flocks.' μῆλα, the special term, has a contemptuous emphasis: ποίμνας is added in a general sense, 'cattle:' cf. v. 34. But in v. 53, ποίμναι are the sheep as opposed to the oxen (βοῦς ἀγελαῖαι, v. 175).

1062 **αὐτόν...σῶμα.**] The accus. αὐτόν,—placed at the beginning of the sentence to give notice, as it were, of the object referred to,—is resumed and defined by the accus. σῶμα: cf. *El.* 709, στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους ἔπηλαν καὶ κατέστησαν δίφρους: *O.T.* 819, καὶ τάδ' οὔτις ἄλλος ἦν | ἢ 'γὼ ἐπ' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.

1065 **ὄρνισι φορβή.**] Cf. v. 830, *note.*

πρὸς ταῦτα μηδὲν δεινὸν ἐξάρῃς μένος.
εἰ γὰρ βλέποντος μὴ 'δυνήθημεν κρατεῖν,
πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην
μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
φέροιντ' ἄν, ἔνθα μὴ καθεστήκῃ δέος,
οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρή, κἂν σῶμα γεννήσῃ μέγα,

1066 **ἐξάρῃς.**] 'Uplift' no stormy anger: cf. v. 75, *note*.

1069 **χερσὶν παρευθύνοντες.**] 'We shall rule over him dead, and *perversely direct his fate*:' literally, 'directing, constraining him by main force,'—taking into our own hands the disposition of the corpse, and authoritatively deciding where it shall be laid. (Cf. v. 542, χερσὶν εὐθύνων,—guiding the steps of a child that can barely walk.) In life, Ajax was stubborn and froward: he would not be driven: he took his own way. But *now*, says Menelaus, he will be quiet in our hands; we may dispose of him as we please, and he will not be restive. The same idea—that of a creature docile in the hands of those who guide it with absolute power—is worked out by Agamemnon at vv. 1250 ff., when he says that the strong are controlled by the wise, as 'a huge-ribbed ox *is held straight on the road* with a small whip.'—It has been proposed (very needlessly) to arrange the verses in this order:—1067, 1069, 1070, 1068.

1071 **καίτοι κακοῦ πρὸς ἀνδρός. κ.τ.λ.**] On the political doctrine of the passage cf. v. 669, *note*.

1073 **καλῶς φέροιντ' ἄν.**] 'Go well.' εὖ φέρεσθαι, *bene succedere*, 'to have prosperous course:' Thuc. V. 16, εὖ φερόμενος ἐν στρατηγίαις: Xen. *Hellen.* III. 4. 25, τὰ πράγματα κακῶς φέρεται.

1074 **καθεστήκῃ.**] Wunder, καθεστήκοι: see v. 521, εἴ τι...πάθοι, *note*.

1075 **οὔτ' ἂν στρατός γε.**] *i.e.* 'And an army too (γε—as well as a city) cannot,' &c. In an English translation it will scarcely be necessary to provide any special equivalent for this γε: it will be represented by an inevitable emphasis:—'For neither in a *city* can the laws ever go well...Nor can an *army* be discreetly governed,' etc.

1076 **φόβου πρόβλημα.**] 'A protection in (consisting of) fear.' Genitive of material: cf. Thuc. I. 93, θεμέλιοι λίθων: Madvig *Synt.* § 54 c.—In Plato's *Euthyphro* (p. 12 B) Socrates disputes the justice of an old poetic adage, ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς. Rather, he says, ἵνα μὲν αἰδὼς ἔνθα καὶ δέος. But it is a truly Spartan instinct which, in the mouth of Menelaus, gives to φόβος, δέος, the precedence over αἰδώς, αἰσχύνη; which regards bodily fear as the basis of a moral feeling of reverence. The Athenian instinct was to reverse that order: Aeschin. *in Tim.* p. 26, γερόντων, οὓς ἐκεῖνοι καὶ αἰσχύνονται καὶ δεδίασι: Aesch. *Eum.* 690, σέβας | ἀστῶν φόβος τε συγγενής.

1077 **κἂν σῶμα γεννήσῃ μέγα.**] 'Though he have waxed to great proportions.'—σῶμα μέγα conveys the general notion of *bulk, importance*. So v. 758, περισσὰ σώματα, 'lives swoln with too much pride' (a phrase explained at v. 726 by ὅστις μὴ κατ' ἄνθρωπον φρονῇ). Cf. *Julius Caesar* I. ii. *He doth bestride the world like a colossus, and we petty men Walk under his huge legs.*—For γεννᾶν σῶμα, cf. *O.C.* 804, φύσας...φρένας: Her. V. 91, ἡμέας...ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται.

δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ᾧ πρόσεστιν αἰσχύνη θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·
ὅπου δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
ἀλλ' ἑστάτω μοι καὶ δέος τι καίριον,

1078 **κἂν.**] 'Even.' καὶ ἄν, κἄν, comes to mean '*if only*,' '*at least*,' '*even*,' by this process:—(1) Instead of εἰ τοῦτο ποιοίην, εὖ ἂν ποιοίην, the Greeks usually said καὶ ἄν, εἰ τοῦτο ποιοίην, εὖ ποιοίην.—(2) From its position in such sentences between καί and εἰ, ἄν came to be regarded as an integral part of the formula καὶ εἰ. Hence, κἂν εἰ was used (ungrammatically) for καὶ εἰ: Plato *Meno* p. 72 C, κἂν εἰ πολλαὶ (αἱ ἀρεταὶ) εἰσιν, ἕν γε τι εἶδος...ἔχουσιν. (3) κἂν εἰ having come to be used for καὶ εἰ, *etiamsi*, it was but another step to use κἄν alone for καί, *etiam*: *e.g.* Soph. *El.* 1483, ἀλλά μοι πάρες | κἂν σμικρὸν εἰπεῖν. This usage belongs chiefly to later Greek: *e.g.* Theocr. XXIII. 35, ἀλλὰ τύ, παῖ, κἂν τοῦτο πανύστατον ἀδύ τι ῥέξον: Lucian *Timon* c. 20, ἄφνω ... πολυτελεῖς ..., οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε.

1081 **ὅπου...ταύτην.**] *Phil.* 458, ὅπου θ' ὁ χείρων τἀγαθοῦ μεῖζον σθένει, | ...τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.

ἃ βούλεται.] Sc. τις. The ellipsis of τις is especially frequent in Plato; *e.g.* *Gorg.* p. 456 D, καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς ἅπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε (sc. τίς) πυκτεύειν, κ.τ.λ.: *Crito* p. 49 C, οὔτε ἄρα ἀνταδικεῖν δεῖ...οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχῃ (sc. τίς) ἀπ' αὐτῶν: *Apol.* p. 29 B, ἡ τοῦ οἴεσθαι εἰδέναι (ἀμαθία) ἃ οὐκ οἶδεν. So the plural, Thuc. VII. 69, ὁ Νικίας ... νομίσας—ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι—παντα τε ἔργῳ ἔτι σφίσιν ἐνδεᾶ εἶναι, κ.τ.λ.

παρῇ.] For the subjunctive, cf. v. 761, *note*.

1083 **ἐξ οὐρίων.**] Cf. Ar. *Lys.* 550, χωρεῖτ' ὀργῇ καὶ μὴ τέγγεσθ'· ἔτι γὰρ νῦν οὔρια θεῖτε, 'you run a prosperous course:' Polyb. I. 47. 2, πλεῖν ἐξ οὐρίας.—For the neuter plural, cf. v. 971, ἐν κενοῖς, *note*.

πεσεῖν.] 'Will fall.' The simple aorist is sometimes found where the aorist with ἄν, or the future, might have been expected: *e.g.* Aesch. *Theb.* 424, ἐκπέρσειν..φησίν, οὐδὲ τὴν Διὸς | βολὴν...σχεθεῖν, 'he says that he will sack the city, and that the thunderbolt of Zeus *shall not* stop him:' *Ag.* 1631, δεχομένοις λέγεις θανεῖν σε: Eur. *Or.* 1527, μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην,—'if you think of my enduring to...' (if you expect me to...). Cf. Madvig *Synt.* § 172 *a* R. Such instances (and they might easily be multiplied) shew that the simple aorist infin. often had a future sense after verbs of *thinking*, *expecting*, and the like. It is unnecessary, therefore, to regard πεσεῖν as the gnomic aorist ἔπεσεν thrown into the infinitive:—a view which would require to be supported by examples.

1084 **ἑστάτω μοι καὶ δέος.**] At

καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδώμεθα
οὐκ ἀντιτίσειν αὖθις ἂν λυπώμεθα.
ἕρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν
αἴθων ὑβριστής, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃς.

ΧΟΡΟΣ

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
εἶτ' αὐτὸς ἐν θανοῦσιν ὑβριστὴς γένῃ.

ΤΕΥΚΡΟΣ

οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
ὃς μηδὲν ὢν γοναῖσιν εἶθ' ἁμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.

Sparta, near the court-house of the Ephors (ἐφορεῖον), stood the temple of Fear,—memorable as the refuge of the ephor Agesilaus, when his colleagues were massacred by Cleomenes III. in the neighbouring Ephoreum (B.C. 226). The Spartans worshipped Fear, says Plutarch, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ νομίζοντες (*vit. Cleom.* c. 9). Similarly in the *Eumenides*—an utterance of Athenian conservatism—Athene counsels her citizens, μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν· | τίς γάρ, δεδοικὼς μηδέν, ἔνδικος βροτῶν; (v. 668).

1085 **μὴ δοκῶμεν.**] μὴ κλέπτῃς is wrong; but there is no objection to μὴ κλέπτω or μὴ κλέπτωμεν. Cf. *Il.* II. 435, μηκέτι νῦν δήτ' αὖθι λεγώμεθα: Aesch. *Suppl.* 1002, μηδ' ἔτι Νείλου προχοὰς σέβωμεν. To the other rule,—that μὴ κλέψον is wrong,—exceptions are common in the *third* person: *e.g. Od.* XVI. 301: Aesch. *P.V.* 1023, *Theb.* 1039: (μὴ ψεῦσον in Ar. *Thesm.* 870, is a very rare instance.)

δρῶντες ἀντιτίσειν.] Schneidewin quotes Hes. *Opp.* 721, εἰ δὲ κακὸν εἴπῃς, τάχα κ' αὐτὸς μεῖζον ἀκούσαις: Libanius *Declam.* T. II. p. 84, δρῶντες ἅττα ἐθέλουσι πάσχειν δύναιντ' ἂν ἅττα ἂν οὐκ ἐθέλοιεν: Terent. *Andr.* V. iv. 17, *si mihi pergit quae volt dicere, ea quae non volt audiet.*

1086 **οὐκ ἀντιτίσειν.**] After verbs of *asserting* or *thinking* (φημί, ἀκούω, οἶμαι, ἡγοῦμαι, νομίζω, ὑπολαμβάνω, δοκῶ) οὐ and not μή is generally used with the infinitive: *e.g.* ταῦτα ὑμᾶς νομίζω οὐκ ἀγνοεῖν (but ταῦτα ὑμᾶς βούλομαι μὴ ἀγνοεῖν). Madvig *Synt.* § 205.

1088 **αἴθων.**] Cf. v. 221, *note.*

1089 **ὅπως μή.**] For ὅπως-μή divided between two verses, cf. v. 986, *note* on δῆτα.

ἐς ταφὰς πέσῃς.] 'Come to burial,' die. For the alliteration, θάπτειν—θάπτων—ταφάς, cf. v. 528, *note.*

1091 **γνώμας ... σοφάς.**] *i.e.* You have been condemning the insolence which defies human laws. Do not yourself insult the laws of the gods (v. 1130).

1092 **ἐν θανοῦσιν.**] For ἐν cf. v. 43, *note.*

1094 **μηδὲν ὤν.**] Cf. v. 767, *note.* ὁ μηδὲν ὢν γοναῖς = δυσγενής, ἀγέννητος.

1096 **τοιαῦτα...ἔπη.**] 'Make such

ἄγ', εἴπ' ἀπ' ἀρχῆς αὖθις, ἦ σὺ φῂς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
οὐκ αὐτὸς ἐξέπλευσεν ὡς αὑτοῦ κρατῶν;
ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν
ἔξεστ' ἀνάσσειν ὧν ὅδ' ἤγαγ' οἴκοθεν;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμῆσαι πλέον
ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῷδε σέ.

false statements (ἔπη) in their speech (λόγοις):' ἔπη, *dicta*,—the special statements in the speech of Menelaus which had most offended Teucer,—*e.g.* the doctrine that Ajax had been *brought* to Troy by the Atreidae,—that, having come, he was subject to them,—etc. Cf. Thuc. III. 67, (ἔργων) ἀγαθῶν μὲν ὄντων βραχεῖα ἡ ἀπαγγελία ἀρκεῖ· ἁμαρτανομένων δέ, λόγοι ἔπεσι κοσμηθέντες προκαλύμματα γίγνονται: 'speeches embellished with epigrams.' For ἁμαρτάνειν ἔπη, cf. v. 1107, τὰ σέμν' ἔπη | κόλαζ' ἐκείνους: v. 1059, τοιγαρ...θανόντες, *note.*

1097 **ἄγειν ... σύμμαχον λαβών.**] λαβών, as well as ἄγειν, is emphatic: 'sayest thou that thou *broughtest* the man hither, as an ally *gained by thee*?'—ἄγειν is opposed to αὐτὸς (*sponte sua*) ἐξέπλευσεν: λαβών, 'in thy hands,' is opposed to αὑτοῦ κρατῶν ('his own master').

1099 **αὐτός**] = αὐτόματος. *Il.* XVII. 254, ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον | ἡγεμόνων...ἀλλά τις αὐτὸς ἴτω: 'it is a hard matter for me to spy out each one of the leaders ...Rather let each go of his own accord;' Theocr. XI. 12, πολλάκι ταὶ ὄιες ποτὶ τωὔλιον αὐταὶ ἀπῆνθον: and so probably Soph. *O. T.* 341, ἥξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω: '(these things) will come of their own accord, even if I wrap them in silence.'—Virg. *Ecl.* IV. 21, Ipsae *lacte domum referent distenta capellae Ubera.*

1100 **ποῦ.**] 'On what ground?' *O. T.* 390, ποῦ σὺ μάντις εἶ σαφής; Eur. *Her.* 510, ποῦ τάδ' ἐν χρηστοῖς πρέπει; So too in prose, Dem. *adv. Pantaen.* p. 978. 24, ποῦ γάρ ἐστι δίκαιον...δύο ὠφληκέναι τάλαντα...; κ.τ.λ.

1101 **ἤγαγ'.**] Dindorf's ἤγαγε is found in only one MS. Most have ἤγετ', retained by Lobeck, Hermann, and Wunder. The violation of metre can be defended only on the ground that ἤγετ' οἴκοθεν form a single word. Porson proposed ἦγεν, comparing *Il.* II. 557, Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας (*i.e.* 'was the leader of'). Elmsley (*ad* Eur. *Her.* 371) proposed ἤγετ'.

1103 **οὐδ' ἔσθ' ὅπου.**] Cf. v. 1069: *O. T.* 448, οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς: Eur. *H. F.* 186, οὐ γὰρ ἔσθ' ὅπου ἐσθλόν τι δράσας μάρτυρ' ἂν λάβοις πάτραν.

κοσμῆσαι.] 'To dictate' to this man. Cf. Her. I. 59, ἐπί τε τοῖσι κατεστεῶσι ἔνεμε τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ, 'governing' well. The active κοσμεῖν is rare in this sense,—which in Attic belongs chiefly to the perfect passive κεκοσμῆσθαι. In Soph. *Ant.* 677, τὰ κοσμούμενα = 'ordinances,' 'the cause of order.'—Homer has κοσμήτωρ, 'marshal.' At Crete the chief magistrates, ten in number, were called κόσμοι (Arist. *Pol.* II. 10. 15).

1104 **ἀρχῆς...θεσμός.**] An ordinance — an established right — of command: 'an imperial prerogative.'

ἢ καὶ τῷδε.] The καί really involves a confusion between two modes of expression:—1. οὐ σοὶ ἔκειτο θεσμὸς πλέον ἢ τῷδε: 2. οὐ σοὶ

ὕπαρχος ἄλλων δεῦρ' ἔπλευσας, οὐχ ὅλων
στρατηγός, ὥστ' Αἴαντος ἡγεῖσθαί ποτε.
ἀλλ' ὧνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῂς
εἴθ' ἅτερος στρατηγός, ἐς ταφὰς ἐγὼ
θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
οὐ γάρ τι τῆς σῆς οὕνεκ' ἐστρατεύσατο
γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέῳ,
ἀλλ' οὕνεχ' ὅρκων οἷσιν ἦν ἐνώμοτος,

μόνῳ ἔκειτο θεσμός. ἀλλὰ καὶ τῷδε. Cf. *El.* 1145, οὔτε γάρ ποτε] μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κἀμοῦ φίλος.

1105 **ὅλων.**] Masculine, = συμπάντων, *cunctorum*,—a late usage. Cf. Nonnus (circ. 500 A.D.) *Dionysiaca* XLVII. 482, ὅλας ᾤστρησε γυναῖκας. Lobeck, however, who quotes this passage, agrees with Schneidewin and Wunder in making ὅλων neuter,—*summae rerum*. To this there are two objections: (1) the neuter ὅλων in immediate contrast with the masculine ἄλλων would be harsh: (2) in this sense τὰ ὅλα, not ὅλα, is always found: *e.g.* Dem. *de Fals. Legat.* p. 358. 11, ὑπὲρ τῶν ὅλων πεισθεὶς εἰρήνην ἄγειν, 'for the general interests:' id. *Andro*t. p. 598. 13, τὴν τῶν ὅλων σωτηρίαν: Lucian *de Luctu* c. 6, τὴν τῶν ὅλων δεσποτείαν: Xen. *Cyr.* VIII. 7. 22.

1107 **ὧνπερ ἄρχεις ἀρχε.**] *Il.* I. 180, Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω: Aesch. *Eum.* 544, ὧν ἔχεις αὐτὸς κράτει.

ἔπη κόλαζ' ἐκείνους.] ἔπη accus. of cognate notion (τὴν σεμνολόγον κόλασιν κόλαζε). Cf. Aesch. *Eum.* 221, δίκας μέτειμι τόνδε φῶτα: Antipho p. 127. 9, τὸν ἄνδρα ὁμολογῶν τύπτειν τὰς πληγάς.

1108 **εἴτε μὴ σὺ φῂς.**] *i.e.* εἴτε σὺ μὴ φῂς, εἴτ' Ἀγαμέμνων μὴ φησιν (ἐμὲ θάψειν τὸν ἄνδρα): *sive tu negas, sive Agamemnon, me illa iusta laturum:* οὔ-φημι, *nego*, becoming μὴ φημι on account of εἰ.

1110 **τὸ σὸν...στόμα**] = τοὺς σοὺς λόγους. Cf. v. 1147: *O. T.* 672, τὸ σὸν γάρ, οὐ τὸ τοῦδ', ἐποικτείρω στόμα | ἐλεινόν.

1112 **οἱ πόνου πολλοῦ πλέῳ.**] 'Like some toil-bowed serf:'—'like men whose lives are full of much toil,'—like the λαοί, ἄνδρες δημόται (v. 1071), whose portion it is θητευέμεν ἄλλῳ (*Od.* II. 489), and to follow their chief to any war in which he may choose to engage.—For the contemptuous allusion, cf. v. 528, *note*.—Hermann and Schneidewin render,—'like men *meddling*,' πολυπραγμονοῦντες,—'busy adventurers,' ready to take part in any expedition, however little it may concern them. But (1) πόνου πλέῳ can scarcely mean πολυπράγμων. The words suggest *oppressive* toil rather than mere restlessness. (2) The antithesis intended is not between those who came to Troy from love of adventure and those who came from a sense of duty. Rather it is between those who came under compulsion, and those who, like Ajax, came ἑαυτῶν κρατοῦντες.

1113 **ὅρκων.**] Tyndareus, the father of Helen, embarrassed by the number of suitors for his daughter's hand, proposed 'that the suitors should exchange oaths and pledge their troth, and with burnt-sacrifice pour libations, and at the altar swear to this,—That of whomsoever the daughter of Tyndareus should become the wife, that man they would join in aiding, if any one should carry off Helen from her home' (pseudo-Eur. *I. A.* 58—63). Thucydides records,

σοῦ δ' οὐδέν· οὐ γὰρ ἠξίου τοὺς μηδένας.
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν
καὶ τὸν στρατηγὸν ἧκε· τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ὡς ἂν ᾖς οἷός περ εἶ.

ΧΟΡΟΣ

οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾖ, δάκνει.

ΜΕΝΕΛΑΟΣ

ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

in rejecting, this account (I. 9):—'Agamemnon appears to me to have 'levied the expedition in virtue of a 'power predominant among his contemporaries, rather than as the leader of Helen's suitors bound by their 'oaths to Tyndareus.'—Cf. Soph. *Phil.* 72 (Odysseus to Neoptolemus) σὺ μὲν πέπλευκας οὔτ' ἔνορκος οὐδενὶ (as *I* was to Tyndareus).

1114 **τοὺς μηδένας.**] Cf. v. 767, *note*. ὁ μηδὲν is the usual phrase, not ὁ μηδείς: but cf. *Ant.* 1325, τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.—Eur. *Androm.* 700, δήμου φρονοῦσι μεῖζον, ὄντες οὐδένες: id. *Ion* 594, ὁ μηδὲν ὢν κἀξ οὐδένων κεκλήσομαι.

1115 **κήρυκας.**] On the Greek stage princes had usually a mute escort of δορυφόροι, (κωφὰ δορυφορήματα, Plutarch p. 791:) *e.g.* Theseus (Eur. *Hipp.*): Thoas (id. *I. T.*): Theoclymenus (id. *Helen.*). But in this instance the herald who follows Menelaus is more than a mere attendant. His presence marks the official character of the protest made in the name of the Greek army.

1116 **ψόφου...στραφείην.**] 'Thy noise I will never heed:' στραφείην for ἐπιστραφείην. Cf. v. 90, ἐντρέπει (2nd pers.) τῆς συμμάχου: *Phil.* 599, τοῦδε...ἐπεστρέφοντο ('regarded' this man): Eur. *Hipp.* 1224, οὔτε ναυκλήρου χερὸς οὔθ' ἱπποδεσμῶν οὔτε κολλητῶν ὄχων | μεταστρέφουσαι (sc. ἵπποι).

ὡς ἂν ᾖς.] '*So long as* you are...' literally, '*provided that* you are...:' *dummodo sis qualis es.* Cf. *Phil.* 1329, καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν | νόσου βαρείας, ὡς ἂν αὐτὸς ἥλιος | ταύτῃ μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν. (Eur. *Phoen.* 90, ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον, is different,—since there ὡς ἂν is distinctly final, expressing the object of ἐπίσχες.)—Hermann renders ὡς ἂν '*however much*:' 'uteunque sis qualis es,'—*i.e.* 'quantumlibet ferocias:' but *Phil.* 1329 strongly favours the other view.—(In all three places,—this, *Phil.* 1329 and *Phoen.* 90,—Brunck reads ἔστ' ἂν: Schneidewin follows him here.—ἕως is superscript in some MSS.: cf. Plato *Phaedr.* p. 243 E, ἕωσπερ ἂν ᾖς ὃς εἶ.)

1118 **ἐν κακοῖς.**] 'In adversity.' Teucer is ἐν κακοῖς, since the Atreidae have might on their side. The Chorus urge that under these circumstances it is imprudent to employ τὰ σκληρά, 'harsh words,' even in supporting a righteous cause.

1120 **ὁ τοξότης.**] 'The bowman.'—Skill with the bow was an attribute of several renowned heroes,——Philoctetes, Heracles, Meriones (*Il.* XXIII. 870). The term 'bowman' was a reproach only when so used as to imply that the archer was a mere archer, and shrank from close fight. Thus when Teucer (*Il.* XIII. 313) is pronounced ἄριστος Ἀχαιῶν | τοξοσύνῃ, the poet is careful to add,—ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ. On the other hand Diomedes calls Paris a τοξότης, as implying that he

ΤΕΥΚΡΟΣ

οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην.

ΜΕΝΕΛΑΟΣ

μέγ' ἄν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ

κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὡπλισμένῳ.

ΜΕΝΕΛΑΟΣ

ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ

ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

ΜΕΝΕΛΑΟΣ

δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

would not trust himself to an encounter with the spear: *Il.* xi. [illegible], τοξότα, λωβητήρ, κέρᾳ ἀγλαέ, παρθενοπῖπα. Similarly Lycus in Eur. *H. F.* [illegible] complains of Heracles that 'he never had a shield on his left arm, or came within range of the spear.'—[illegible] στον ὅπλον, τῇ φυγῇ πρόχειρος ἦν. In historical times the Toxotai were usually of an inferior social grade,—at Athens, Scythians, or poorer citizens [illegible]:—at Sparta, Helots who attended the citizens or Perioeci to the field (Xen. *Hellen.* iv. 5).

1122 ἀσπίδα.] The ἀσπίς was properly a large round shield (εὔκυκλος, *Il.* xiv. 428, [illegible]); as distinguished from the oblong shield, σάκος in Homer, ὅπλον, or, later, θυρεός, in prose,—Lat. *scutum*. The heavy-armed soldier carried the oblong shield, ὅπλον. But ἀσπίς, as a general term, was often applied to the hoplite's shield,—*e.g.* in the phrase ἀσπίδα ἀποβαλεῖν.

1123 ψιλός...ὡπλισμένῳ.] The hoplite wore a helmet and breastplate, and carried a large oblong [illegible]. The light-armed soldier (ψιλός) had no defensive armour, but was merely a light infantry and carried a sling or bow. Intermediate between the ὁπλῖται and the ψιλοί (or γυμνῆτες) were the πελτασταί. These carried a small leathern shield (πέλτη) and a lance (λόγχη). The [illegible] ὅπλον in the sense of 'shield' is rare: but cf. [illegible] 1. 604, [illegible] ἐν ὅπλοις.

1124 ἡ γλῶσσά σου, κ.τ.λ.] 'How terrible the courage that inspires thy tongue!'—implying that his courage resides in his tongue alone.

1125 ξὺν τῷ δικαίῳ.] *i. e.* with justice on one's side: cf. v. 765, ξὺν θεοῖς: *Phil.* 1251, ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1126 δίκαια.] For the plural, cf. v. 887, σχέτλια, *note*.

κτείναντα.] Pauw's κτείνοντα would spoil the point of the passage. Hermann compares Eur. *Ion* 1500 (Creusa telling her found son how she had exposed him in infancy to perish), κατέκτανόν σ' ἄκουσ' —*i. e.* 'unwittingly *doomed* thee to death.'

ΤΕΥΚΡΟΣ

κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών.

ΜΕΝΕΛΑΟΣ

θεὸς γὰρ ἐκσῴζει με, τῷδε δ' οἴχομαι.

ΤΕΥΚΡΟΣ

μή νυν ἀτίμα θεούς, θεοῖς σεσωσμένος.

ΜΕΝΕΛΑΟΣ

ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;

ΤΕΥΚΡΟΣ

εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών.

ΜΕΝΕΛΑΟΣ

τούς γ' αὐτὸς αὑτοῦ πολεμίους· οὐ γὰρ καλόν.

1128 τῷδε.] 'To this man:' from his point of view,—as far as his intention was concerned. Cf. v. 970, θεοῖς τέθνηκεν, *note*. In an epigram quoted by Lobeck from the *Anthol. Palat.* 276 Arion says, κτεινόμεθ' ἀνθρώποις, ἰχθύσι σῳζόμεθα. For a clearer expression of the thought, see Eur. *Alc.* 666, τέθνηκε τοὐπὶ σέ: Xen. *Cyr.* v. 4. 11, τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σέσωσμαι.

1129 μή νυν ἀτίμα.] To refuse the rites of sepulture to a corpse was to dishonour the χθόνιοι θεοί, who claimed it, and who resented a delay which detained the dead, their lawful charge, in the realm of the θεοὶ ὕπατοι. See *Ant.* 1070, where Teiresias charges Creon with the double impiety, (1) of having buried the living, (2) of having denied burial to the dead:—ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν | ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν. νῦν, *now*, is always long: νυν, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places:—*El.* 616: *O. T.* 644, 658: *Phil.* 1240: *Ant.* 705.

θεοῖς] = ὑπὸ τῶν θεῶν.—Madvig *Synt.* § 38 *g*.

1130 ἐγὼ γὰρ ἂν ψέξαιμι...;] 'What, *I* quarrel with the laws of heaven?' For γάρ in indignant questions cf. Ar. *Vesp.* 1159, ἐγὼ γὰρ ἂν τλαίην...; Aesch. *Cho.* 895, πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί;

1131 εἰ...οὐκ ἐᾷς.] Sc. ψέγεις δαιμόνων νόμους.—εἰ...οὐκ-ἐᾷς, and not μὴ ἐᾷς, since οὐκ-ἐᾷς coalesce into the single notion of κωλύεις. Cf. *Il.* xxiv. 296, εἰ δέ τοι οὐ-δώσει: Lysias p. 13. 72, εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν.

παρών.] Cf. v. 338, *note*. The addition of παρών here conveys a certain tone of impatience and indignation:—'you *come and* forbid me to bury the dead.'

1132 τούς γ' αὐτὸς αὑτοῦ.] Cf. Aesch. *Agam.* τοῖς τ' αὐτὸς αὑτοῦ πήμασιν: *P. V.* 942, ἐπ' αὐτὸς αὑτῷ: Aeschin. *in Ctes.* p. 87, καταλέλυκε τὴν αὐτὸς αὑτοῦ δυναστείαν. For αὑτοῦ = ἐμαυτοῦ, cf. *El.* 283, κλαίω... αὐτὴ πρὸς αὑτήν: and so *O. T.* 138, Aesch. *Cho.* 213. Also = σεαυτοῦ, &c., *O. C.* 929, etc.

οὐ γὰρ καλόν.] A *public* enemy, πολέμιος, was hostile not only to the citizens of the country with which he was at war, but to its gods. In

ΤΕΥΚΡΟΣ

ἢ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;

ΜΕΝΕΛΑΟΣ

μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ

κλέπτης γὰρ αὐτοῦ ψηφοποιὸς ηὑρέθης.

ΜΕΝΕΛΑΟΣ

ἐν τοῖς δικασταῖς κοὐκ ἐμοὶ τόδ' ἐσφάλη.

the event of a successful invasion, the temples of the local gods would share the fate of the citizens' homes. Religious sentiment therefore dictated that *πολέμιοι* should be left unburied, since they lay under the curse of the gods whom they had menaced. It is by this reasoning that Creon, in the *Antigone*, defends his refusal of burial to Polyneices. Cf. Aesch. *Theb.* 1020, ἄγος δὲ καὶ θανὼν κεκτήσεται | θεῶν πατρῴων: 'even in death will Polyneices lie under the ban of his country's gods.' Teucer does not contend that *πολέμιοι* should be buried. He only contends that Ajax was not *πολέμιος* (though perhaps *ἐχθρός*) to Menelaus.

1133 **σοί......προὔστη**] 'Confronted thee' (*σοί* is emphatic—thee, a Greek chief.) Cf. Her. I. 129, ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγεϊ προστὰς ὁ Ἅρπαγος κατέχαιρε,—'placed himself before him and mocked him.' In the difficult line, Aesch. *P. V.* 262, πᾶσιν δ' ἐπέστη θεοῖς, Lobeck proposed προὔστη (ad *Ajac.* v. 803).

1134 **μισοῦντ' ἐμίσει**] 'No love was lost between us.' Schneidewin remarks that the chief emphasis is upon *μισοῦντα*: 'it was one who hated him that he hated.' This seems hardly true. The words state simply that the feeling was reciprocal. Neither word more emphatic than the other.

1135 **κλέπτης.......ψηφοποιός.**] 'Aye, thou didst prove his despoiler by suborning votes.'—*κλέπτης τινός*, 'the defrauder of a person,' would not ordinarily be an admissible phrase: but here *κλέπτης...ψηφοποιός* is merely a rhetorical periphrasis for *ἀποστερητής, λῃστής*.—*ψηφοποιός*, '*making* votes:' obtaining them by an underhand canvass among the chiefs who formed the tribunal. Cf. v. 446, ἔπραξαν, the Atreidae 'gained the arms by *intrigue*' for Odysseus: Pind. *N.* VIII. 45, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν, 'by underhand voting the Greeks paid court to Odysseus,'—*κρυφίαις*, because hidden influences had been at work.—Schneidewin renders *ψηφοποιός* '*juggling* with the votes,'—with an allusion to the *ψηφολόγοι* or *ψηφοπαῖκται* who made pebbles or balls change place by sleight of hand,—as if the Atreidae had *counted* the votes dishonestly, shifting to the side of Odysseus votes which had been given for Ajax. But (1) it does not appear what *ψηφοποιός*, 'making' *ψήφοι*, has to do with *ψηφολόγος* or *ψηφοπαίκτης*.—(2) Ajax nowhere speaks as if the decision against him were a sham result, due to actual tampering with the voting urn. A majority of votes was in truth against him. What he complained of was that such a state of opinion among the chiefs should have been brought about by the canvass of the Atreidae. Cf. v. 440, ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι.

1136 **ἐν.**] Cf. Her. IX. 48, πλεῖστον δὴ ἐν ὑμῖν ἐψεύσθημεν,—not, 'disappointed *in* you:' but, 'by you,' 'at your hands.'

ΤΕΥΚΡΟΣ

πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ

τοῦτ' εἰς ἀνίαν τοὔπος ἔρχεταί τινι.

ΤΕΥΚΡΟΣ

οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ

ἕν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

ΤΕΥΚΡΟΣ

ἀλλ' ἀντακούσει τοῦτον ὡς τεθάψεται.

ΜΕΝΕΛΑΟΣ

ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασὺν

1137 **πόλλ' ἂν...κακά.**] *i. e.* You are knave enough to have a secret hand in many a transaction that outwardly looks fair. For *κλέπτειν κακά*, 'to commit furtive knaveries,' cf. v. 189, *note*.—Schneidewin, *καλῶς*, *i. e.* 'cleverly enough,' *ἐμπείρως*. But the repetition *κακῶς...κακά* suits the bitterness of Teucer's anger.

1138 **τοῦτ' εἰς ἀνίαν.**] 'That saying tends to pain for some one' (*i. e.* for thee).—*Teu.* 'Not to greater pain, methinks, than he will inflict:' *i. e.* if you use force against me, you will do so at your peril.—For this sinister meaning of *τις*, cf. *Ant.* 751 (Haemon says: ἡ δ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινα.—Creon:—ἦ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς; 'dost thou *threaten* me?' shewing that by *τινά* he supposed Haemon to mean *σέ*.—Ar. *Ran.* 552 (Xanthias, who thinks that his theft is about to be exposed)—*κακὸν ἥκει τινί*.—ΠΑΝΔ. καὶ κρέα γε πρὸς τούτοισι... ΞΑΝ. δώσει τις δίκην: (*i. e.* ἐμοί, ἐγώ.)—Here v. 1138 might well mean, 'some one (*i. e.* I) am getting angry:' but the next verse shews that *τινί* = *σοί*.

1139 **λυπήσομεν.**] οὐ μᾶλλον εἰς ἀνίαν ἐμοὶ τοῦτο ἔρχεται (*i. e.* λυπηθησόμεθα) ἢ λυπήσομεν.

1140 **τόνδ'...θαπτέον.**] This construction sometimes admits a second accus. of the agent: *e.g.* σὲ οὐ θαπτέον τόνδε = οὐ δεῖ σε θάπτειν τόνδε: Plato *Gorg.* p. 507 D, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον.

1141 **ἀντακούσει τοῦτον ὡς.**] Xen. *Mem.* IV. 2. 33, τὸν Δαίδαλον οὐκ ἀκήκοας ὅτι ἠναγκάζετο δουλεύειν;

1142—1149. His rough veto having been met by a retort, Menelaus changes his tone. He endeavours to give sarcastic point to his final menace by couching it in an apologue,—an attempt of which the effect is injured by the anger which breaks out in the last three lines. Teucer replies with an apologue parodied from his adversary's, and more forcible owing to the speaker's better command of temper. Illustrations of this kind were *αἶνοι*: Hes. *Opp.* 200, νῦν δ' αἶνον βασιλεῦσ' ἐρέω φρονέουσι καὶ αὐτοῖς· | ὧδ' ἴρηξ προσέειπεν ἀηδόνα, κ.τ.λ.

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ᾧ φθέγμ' ἂν οὐκ ἂν ηὗρες, ἡνίκ' ἐν κακῷ
χειμῶνος εἴχετ', ἀλλ' ὑφ' εἵματος κρυφεὶς
πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.
οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
χειμὼν κατασβέσειε τὴν πολλὴν βοήν.

1143 **ἐφορμήσαντα ... τὸ πλεῖν.**] 'Having urged them on *to sail*:' literally 'in regard to sailing.' Cf. Plato, *Lach.* p. 190 E, ἐγὼ αἴτιος τὸ σε ἀποκρίνασθαι, 'I am responsible as to [illegible] your having answered:' Xen. *Anab.* II. 5. 22, [illegible] αἴτιος, τὸ τοῖς Ἕλλησιν [illegible] γενέσθαι. This construction is more common in the negative form, [illegible] —Cf. Madvig *Synt.* 154 *b* R.

χειμῶνος.] 'In time of storm;' so εὐδίας, 'in fine weather,' Xen. *H. A.* 12. 10. Madvig, *Synt.* [illegible] 66 *a*.

1144 **ᾧ.**] 'In whom:' [illegible] 'in whose part,' 'in regard to whom:' cf. *Phil.* 98, [illegible] ... πάντα [illegible] the dative might depend on [illegible] but probably means rather 'in [illegible],' 'among men.' [illegible] acting [illegible].

ἂν ... ἄν.] Cf. v. 535, *note*.

οὐκ ἂν ηὗρες.] The imperfect with ἄν often [illegible] was wont to happen: the use of the aorist with ἄν in this sense is rarer. Cf. Xen. *Cyr.* VII. 1. 10, Κῦρος ... ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν [illegible] ὡς [illegible] τότε δ' αὖ ἐν ἄλλοις ἔλεξεν [illegible] κ.τ.λ.—Madvig, *Synt.* § 117 *b* R 3.

ἐν κακῷ χειμῶνος.] Cf. v. [illegible], τὸ πῆμα τῆς ἄτης.

1145 **ὑφ' εἵματος.**] ὑπό with the genitive properly = 'from under:' [illegible] νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας, Eur. *Andr.* 442). But the idea of motion often disappears, e.g. Plato *Phaedr.* p. 249 A. τὰ ὑπὸ γῆς [illegible] Eur. *Hec.* 346, [illegible] ὑφ' εἵματος [illegible]. This is sometimes called the 'Attic' genitive.

1146 **πατεῖν παρεῖχε.**] Sc. ἑαυτόν. [illegible] 'I would allow them to make me [illegible]' Plato *Gorg.* 497 B, [illegible] Σωκράτη [illegible]: *ib.* *Phaedr.* p. 250 E, [illegible] Cf. Plat. *Phaed.* p. 131 E, [illegible] [illegible] 'Whither [illegible]

τῷ θέλοντι ναυτίλων.] For the [illegible] Cf. v. 1161. [illegible] 1167, [illegible]

1147 **καὶ σὲ καὶ τὸ σόν.**] [illegible] καὶ σὲ καὶ τὸ [illegible]

1148 **σμικροῦ νέφους.**] 'The danger which may arise [illegible] 'from [illegible] a mere cloud-speck on the horizon—may yet burst in fury upon your head.'

1149 **τὴν πολλὴν βοήν.**] The [illegible] σέ, τὸ σὸν στόμα, at the end of a long [illegible] cf. v. 1082, αὐτὸν ... σῶμα, [illegible]

ΤΕΥΚΡΟΣ

ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων,
ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
κᾆτ' αὐτὸν εἰσιδών τις ἐμφερὴς ἐμοὶ
ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς·
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών.
ὁρῶ δέ τοί νιν, κἄστιν, ὡς ἐμοὶ δοκεῖ,
οὐδείς ποτ' ἄλλος ἢ σύ. μῶν ᾐνιξάμην;

ΜΕΝΕΛΑΟΣ

ἄπειμι· καὶ γὰρ αἰσχρόν, εἰ πύθοιτό τις
λόγοις κολάζειν ᾧ βιάζεσθαι πάρῃ.

ΤΕΥΚΡΟΣ

ἄφερπέ νυν. κἀμοὶ γὰρ αἴσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

ΧΟΡΟΣ

ἔσται μεγάλης ἔριδός τις ἀγών.

1153 **ὀργήν.**] 'Temper,' disposition. Cf. v. 640, *note*.

1155 **ποιήσεις.**] *Si feceris*, 'If thou so doest;' cf. v. 1324, *note*.

πημανούμενος.] Middle form with passive sense: so *Phil.* 48, φυλάξεται,—where Schneidewin quotes *Phil.* 303, [illegible] *O. T.* 672, στυγήσεται, [illegible] *O. C.* 581, [illegible] 1186, λέξεται: *Ant.* 210, τιμήσεται, 637, ἀξιώσεται. Add to these Eur. *Or.* 440, οἴσεται ψῆφος: Thuc. VI. 64, [illegible]: Xen. *Cyr.* I. 6. 9, [illegible]: Plato *Crit.* p. 54 A, θρέψονται καὶ παιδεύσονται: and [illegible] στερήσομαι, [illegible] *passim*.

1156 **ἄνολβον ἄνδρα.**] 'The unhappy man.' ἄνολβος often means 'perverse, misguided,'—with something of the contemptuous sense of μέλεος (v. 621). Cf. *Ant.* 1025, ἐπεὶ δ' ἁμάρτῃ, κεῖνος οὐκέτ' ἔστ' ἀνὴρ ἄβουλος οὔτ' ἄνολβος, ὅστις ἐς κακὸν πεσὼν ἀκῆται.

παρών.] Cf. vv. 338, *note*: 1131. In this place παρών has no special force; that is, no antithesis is intended between an oral warning and a warning by message. But in a general way it makes the description more graphic and vivid; it helps to dramatise the incident. 'In such sort he warned the unhappy man before him.'

1158 **μῶν ᾐνιξάμην;**] 'I have not spoken in riddles?' I hope that I have made my meaning sufficiently clear? *Ant.* 405, ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῄς;—ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν ἀπεῖπας. ἆρ' ἔνδηλα καὶ σαφῆ λέγω; Aesch. *Ag.* 259, ΧΟ. πῶς φῄς; πέφευγε τοὔπος ἐξ ἀπιστίας. ΚΛ. Τροίαν Ἀχαιῶν οὖσαν· ἦ τορῶς λέγω;

1160. *Exit* MENELAUS *at* [illegible] *side door on the spectators' left*.

1163 **ἔριδος ... ἀγών.**] ἔριδος qualifies ἀγών,—a word of general ap-

ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας
σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν
τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
τάφον εὐρώεντα καθέξει.

ΤΕΥΚΡΟΣ

καὶ μὴν ἐς αὐτὸν καιρὸν οἵδε πλησίοι
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ.
ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεὶς πέλας
ἱκέτης ἔφαψαι πατρός, ὅς σ' ἐγείνατο.

plication, *e.g.* δίκης ἀγών, *El.* 1441, λόγων ἀγών, Eur. *Phoen.* 930, μάχης ἀγών, id. *Andr.* 725.

τις.] The position of the enclitic before ἀγών may be accounted for on the ground that μεγάλης ἔριδος = πολυνεικής. When τις precedes its substantive, some emphatic word has gone before to which it may be joined: *e.g.* Dem. *Phil.* p. 123, ἔστι ταμιεῖόν τις εἰσφορᾶς: Plato *Phaed.* p. 43 A, οὐδ' ἡδονή τις ἄν τις λύπη.

1165 **ἰδεῖν**] = εὑρεῖν. *Od.* VIII. 443, αὐτὸς νῦν ἴδε πῶμα: Theocr. XV. 2, ὅρη δίφρον, Εὐνόα, αὐτᾷ ('a chair, Eunoa!'): Cic. *ad Att.* V. 1, *ante meridiem Samum ut prandium vobis videret.*

1166 **βροτοῖς τὸν ἀείμνηστον**] = τὸν βροτοῖς ἀείμνηστον. Cf. *O. T.* 120, ἐκεῖνον ὁ κτανών: *El.* 1486, θνῄσκειν ὁ μέλλων.

1167 **τάφον εὐρώεντα.**] 'His dark, dank tomb.' εὐρώεις, from εὐρώς, mould (*situs, squalor*), is an Homeric epithet of the nether world,—a region where there is no play of sunlight or stir of life,—where all things moulder in a damp, lonely gloom. *Il.* XX. 65, οἰκία (Ἀΐδου)...σμερδαλέ', εὐρώεντα, τά τε στυγέουσι θεοί περ: *Od.* X. 512, εἰς Ἀΐδεω δόμον εὐρώεντα: Virg. *Aen.* VI. 462, *loca senta situ*, the 'rough and mouldering wilderness' of the nether world. In the phrase εὐρώεις τάφος the thought is of Ajax rather as a dweller in the shades than as a tenant of the tomb.—The grammarians who explained εὐρώεις by σκοτεινός probably confused it with ἠερόεις,—unless their interpretation was a mere guess.

1168. *Enter* TECMESSA *and* EURYSACES *at the side door on the spectators' right.* At v. 973 Tecmessa had returned to the tent to seek Eurysaces. Teucer on arriving had sent to fetch them, in order that they might be under the protection of the Salaminians (v. 985).

καὶ μήν.] 'And lo!'—The phrase καὶ μήν is regularly used in drawing attention to a new comer. In such cases μήν, 'however,' retains just so much of its usual adversative force as is implied in starting a new topic. Cf. *El.* 78, καὶ μὴν θύραισι...προσπόλων τινὸς δοκῶ...αἰσθέσθαι,—'Now methought I heard.'

αὐτὸν καιρόν.] 'The fittest' moment. *Il.* XIII. 615, κόρυθος φάλον ἤλασεν ἱπποδασείης | ἄκρον, ὑπὸ λόφον αὐτόν, 'struck the forepiece of the helmet *just* under the plume:' Thuc. II. 3, φυλάξαντες ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, 'the *moment* of dawn.'

1170 **περιστελοῦντε.**] Cf. v. 922, συγκαθαρμόσαι, *n.*

1172 **ἱκέτης.**] As a suppliant to the Greeks,—in the name and under the protection of Ζεὺς Ἱκέσιος,—to permit the burial. While Eurysaces knelt in suppliant posture before the body, and clung to it, it

θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,
ἱκτήριον θησαυρόν. εἰ δέ τις στρατοῦ
βίᾳ σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονός,

could not without impiety be maltreated; for that would involve the forcible removal of the ἱκέτης. In the *Hecuba*, Odysseus, intent on carrying away Polyxena to her death, contrives that she shall not formally supplicate him, and thus avoids a sacrilege:—'I see thee, Odysseus, hiding thy right hand under thy robe, and turning away thy face, *that I may not touch thy beard*: Be of good cheer, *thou hast escaped the god of my supplication*,' (*i.e.* whose anger would have visited thy rejection of it,)—θάρσει· πέφευγας τὸν ἐμὸν Ἱκέσιον Δία. (v. 345.)

ὅς σ' ἐγείνατο.] Cf. v. 1296: *El.* 261, τὰ μητρός, ἥ μ' ἐγείνατο, | ἔχθιστα συμβέβηκεν.

1173 **θάκει...προστρόπαιος.**] Cf. Aesch. *Eum.* 41, where Orestes is discovered at the altar in the Delphian sanctuary, 'ἕδραν ἔχων προστρόπαιον,'—*i.e.* kneeling, and holding in his left hand 'a tall bough of olive, piously crowned with an ample fillet of white wool.' The λευκοστεφής, ἐριόστεπτος ἱκετηρία was always held in the *left* hand: cf. Aesch. *Suppl.* 192: the right hand was raised in prayer. Here the offerings of hair replace the usual symbols of supplication.

1174 **κόμας.**] An offering, not to Ζεὺς Ἱκέσιος, but to the dead man's spirit, which is thus invoked to assist in protecting the body, its recent home. Cf. *Il.* XXIII. 135, θριξὶ δὲ πάντα νέκυν καταείνυον, ἃς ἐπέβαλλον | κειρόμενοι: *El.* 448, σὺ δὲ | τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας, | κἀμοῦ ταλαίνης,...δὸς αὐτῷ ('to our father's spirit.')

τρίτου.] Three being a lucky number, τρίτος is often added to note the completion of that number, as a happy omen: *e.g.* *O. C.* 7, αἱ πάθαι...χὠ χρόνος...καὶ τὸ γενναῖον τρίτον: Aesch. *Eum.* 728, Παλλάδος καὶ Λοξίου | ἕκατι, καὶ τοῦ πάντα κραίνοντος τρίτου | Σωτῆρος. (Menander ironically, *Sent.* 231, θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν.)

1175 **θησαυρόν.**] 'The symbol of the suppliant:' θησαυρός, *insigne*, the distinctive attribute and badge of the suppliant,—that on which he relies to proclaim his quality. Cf. Eur. *Suppl.* 1010, πυράν, Διὸς θησαυρόν, 'the bed of *fire, mystery* of Zeus.'

1176 **ἀποσπάσειε.**] For the optative cf. v. 521 *note*.

1177 **ἄθαπτος ἐκπέσοι χθονός.**] 'perish out of the land, and find no grave.'—ἐκπέσοι = disappear by an abrupt and violent death; (ὥστε) ἄθαπτος (εἶναι): cf. v. 517. The phrase ἐκπίπτειν χθονὸς ἄθαπτος may have been suggested by the Athenian custom of denying to persons executed for treason a burial within the confines of Attica. Thus Phocion—executed for treason in 317 B.C.—ἐξέπεσεν χθονὸς ἄθαπτος: his body was carried out of Attica and burned in the Megarid (Plut. *Phoc.* c. 36). With this thought in his mind, Sophocles appears to have written words applicable only in a figurative sense to the case of a Greek fighting far from home in the Troad: in such a case, ἐκπίπτειν χθονός could mean only, 'to pass abruptly (by a violent death) out of the land.'—There are two other versions:—(1) 'Be driven vanquished out of the Troad, and (eventually) find no grave.' But though ἄθαπτος be proleptic, we cannot suppose an *interval* between the occurrence denoted by ἐκπέσοι and the state denoted by ἄθαπτος.—

γένους ἅπαντος ῥίζαν ἐξημημένος,
αὔτως ὅπωσπερ τόνδ' ἐγὼ τέμνω πλόκον.
ἔχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
παρέστατ', ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω
τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ.

ΧΟΡΟΣ

τίς ἄρα νέατος, ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμὸς

(2) 'Receive no burial, and be deprived of rest in the soil:' so that ἐκπεσεῖν χθονός = ἄμοιρος τῆς χθονὸς εἶναι. But a person can be said ἐκπίπτειν τινὸς only when he has once possessed it. Nor could χθονὸς stand for τάφου.

1178 γένους ἅπαντος.] Andoc. *de Myst.* p. 13. 22 (extract from a law) καὶ ἐπεύχεσθαι εὐορκοῦντι μὲν εἶναι πολλὰ καὶ ἀγαθά, ἐπιορκοῦντι δ' ἐξώλη εἶναι αὐτὸν καὶ τὸ γένος.

ῥίζαν ἐξημημένος.] Accus. denoting the part affected, (or the form taken by the affection): *e. g.* Her. VII. 69, Αἰθίοπες...παρδαλέας καὶ λέοντας ἐναμμένοι: Xen. *Anab.* IV. 5. 12, ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες: *ib.* V. 4. 32, ἐστιγμένους ἀνθέμια. For ἐξημημένος cf. *Ant.* 601, κατ' αὖ νιν φοινία θεῶν τῶν νερτέρων ἀμᾷ κόνις.

1179 ὅπωσπερ...τέμνω πλόκον.] Cf. *Il.* III. 298, where a truce is solemnised with libations, σπονδαί—the penalty imprecated on a breach of the terms being that ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος: Theocr. II. 28, ὡς τοῦτον τὸν καρὸν (the wax effigy) ἐγὼ τάκω,—ὣς τάκοιθ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δάφνις: Liv. I. 24, *si prior defexit, tum tu illo Diespiter populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam.*

1182 ἀντ' ἀνδρῶν.] Cf. v. 1020, δοῦλος ἀντ' ἐλευθέρου.

1183 ἔστε...μόλω.] Cf. v. 555, ἕως ...μάθῃς, note.—Madvig *Synt.* § 127 R 2.

1184. *Exit* TEUCER.—End of the 3rd ἐπεισόδιον, which began at v. 719.

1185—1222. στάσιμον τρίτον. Cf. v. 596, note.—Ch. 'When are they to cease,—the weary years of toil before Troy? Accursed be he who first taught Greeks to war! Yes, that man made desolate the life of men: he it was who took from me the joy of garlands, the deep joy of the winecup, the sweet noise of flutes, the softness of nightly rest. So I lie unloved too, my hair dank with night-dews, whereby to remember dreary Troy. And once I had a champion in Ajax; but now he has become the victim of a dark fate. Oh to stand beneath Sunium's cliff, and waft a greeting to sacred Athens!'

1185—1191. Metres of the first strophe:—

Vv. 1185, 6. τίς ἄρα νέατος | ἐς πότε λήξει πολυπλάγκτ|ων ἐτέων | ἀριθμὸς|: three choriambi (the first resolved): bacchius.

Vv. 1187, 8. τὰν ἄπαυστον | αἰὲν ἐμοὶ | δορυσσοήτ|ων: trochaic dipodia: choriambus: iambic penthemimer.

V. 1189. μόχθων ἄταν ἐπάγων: Glyconic verse of molossus and choriambus.

V. 1190. ἀν' εὐρώδη | Τροΐαν|: Glyconic verse of bacchius and choriambus.

τὰν ἄπαυστον αἰὲν ἐμοὶ δορυσσοήτων
μόχθων ἄταν ἐπάγων
ἀν' εὐρώδη Τροΐαν,
δύστανον ὄνειδος Ἑλλάνων;
ὄφελε πρότερον αἰθέρα δῦναι μέγαν ἢ τὸν πολύκοινον Ἅιδαν

V. 1191. δύστανον ὄνειδ|ος Ἑλλάνων|: anacrusis: choriambus: epitritus.

1185 τίς ἀριθμός.] 'When, I wonder, will it be completed—at what period cease—this series of unquiet years?' The same question is asked in two different forms successively: viz. (1) τίς νέατος ἀριθμὸς λήξει; 'What will be the final and concluding number?' What *number* of years is yet to run? (2) ἐς πότε ἀριθμὸς λήξει; 'at what period will the series end?' Cf. Eur. *Hipp.* 1027, ποῖ σὺν πάτρας ... ἐς ποῖον φόνον; Others regard τίς πότε λήξει, not as two distinct questions, but as two questions fused into one: like Homer's τίς πόθεν εἰς ἀνδρῶν; *Il.* XXI. 150.

1186 πολυπλάγκτων.] Fraught with restless toil,—sallies against the Trojans, or forays in the neighbouring country.—Not (as others take it) 'oft returning,' 'oft-revolving,' years.

1187 τὰν ἄπαυστον.] For the article cf. *El.* 166, τὸν ἀνήνυτον οἶτον ἔχουσα κακῶν: Plato *Apol.* p. 18 C, οὗτοι...ταύτην τὴν φήμην κατασκεδάσαντες οἱ δεινοί εἰσί μου κατήγοροι. In the last edition of Schneidewin ἄπαυστον is altered to the poetical form ἀπαύσταν (cf. ἀθανάτη, λοχίη, κ.τ.λ.), which corresponds more exactly with the antistrophe, κεῖνος ἀνήρ, v. 1195, but is not necessary to the trochaic monometer (– ⏑ | – –).

δορυσσοήτων.] (1) δορυσσόης, formed as if from a verb δορυσσοέω, is read by Dindorf in Eur. *Her.* 774, τάδ' ἐπάγοντα δορυσσόητα | στρατὸν Ἀργόθεν,—where the old reading δορύσσοντα violates the metre of the antistrophe, v. 781, ἀνεμόεντι δὲ γᾶς ἐπ' ὄχθῳ.—(2) Lobeck, δορυσσόντων, reading ἔδειξ' ὅπλων for ἔδειξεν ὅπλων in v. 1195. (3) Nauck, in Schneid. 5th edit., conjectures δορυσσῶν, and in v. 1195 ὅπλων Ἕλλασιν Ἄρη, omitting κοινόν. For the phrase δορυσσόητες μόχθοι, cf. Eur. *El.* 444, ἀσπιστὰς μόχθους: Aesch. *Ag.* 394, κλόνους ἀσπιστόρας: Theognis 987, (ἵπποι) αἵτε ἄνακτα φέρουσι δορυσσόον ἐς πόνον ἀνδρῶν.

1190 ἀν' εὐρώδη Τροΐαν.] 'The wide (plains of) Troy:' εὐρώδης from εὐρύς, as τραχώδης (a var. lect. in Arist. *H.A.* V. 17. 8), from τραχύς,—and βραχώδης (quoted by Lobeck) from βραχύς. The Scholiast derives it from εὐρώς· 'σκοτεινὴν καὶ εὐρώδη τοῖς Ἕλλησιν' (cf. v. 1167, εὐρώεντα, note), *i.e.* 'a seat of gloomy, mouldering inactivity:' but this view hardly needs discussion.—There are several readings of this verse: (1) Lobeck, and Schneidewin (5th edit.) with the MSS., ἀνὰ τὰν | εὐρώδη| Τροΐαν: in v. 1197, ἰὼ πόνοι πρόγονοι | πόνων:—an amphibrach, ἰὼ πόν in v. 1197, answering to an anapaest, ἀνὰ τὰν in v. 1190, and the middle syllable of εὐρώδη answering to the two short syllables πρόγον.—(2) Ahrens, formerly followed by Schneidewin:—ἂν τὰν εὐρ|ώδεα Τρωΐαν: in v. 1197, ἰὼ πόν οἱ πρόγονοι πόνων. Here the metre is inexact, ἂν τὰν εὐρ | answering to ἰὼ πόν. (3) Hermann's conjecture, ἀν' αἰὰν | ἀερώδεα | Τρωΐαν: in v. 1197, ἰὼ πόνοι πρόγονοι πόνων. ἀερώδης = Homer's ἠεροειδής, 'cloudy,' 'murky.' (4) Lobeck's conjecture, τάνδ' ἂν | εὐρυεδῆ | Τροΐαν: in v. 1197, ὦ πόνοι πρόγονοι | πόνων. (εὐρυεδής, 'spacious.')

1191 ὄνειδος Ἑλλάνων.] Accus. in apposition with the sentence: cf. v. 559, χαρμονήν, note.

1192 αἰθέρα δῦναι μέγαν.] 'Had

κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων
Ἕλλασι κοινὸν Ἄρη.
ἰὼ πόνοι πρόπονοι.
κεῖνος γὰρ ἔπερσεν ἀνθρώπους.
ἐκεῖνος οὔτε στεφάνων
οὔτε βαθειᾶν κυλίκων

passed into the wide air,'—had been snatched from earth into the clouds,—ἀναρπαστὸν γενέσθαι, ἀφανισθῆναι.—δῦναι, had plunged into the *deep* of the sky: cf. Eur. *Med.* 1296. δεῖ γάρ νιν ἤτοι γῆς σφε κρυφθῆναι κάτω, | ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος, | εἰ μὴ τυράννων δώμασιν δώσει δίκην.

πολύκοινον.] 'Universal:' Aesch. *Theb.* 854, (the Acheron is crossed) πάνδοκον εἰς ἀφανῆ τε χέρσον: Soph. *El.* 137, οὔτοι τόν γ' ἐξ Ἀΐδα παγκοίνου λίμνας πατέρ' ἀνστάσεις.

1195 **κεῖνος ἀνήρ.**] Not Paris, but an indefinite person, the inventor of public wars. This appears from ἀνθρώπους, '*mankind*,' in v. 1198. Cf. Hor. *Od.* I. 3. 9. Illi robur et aes triplex | Circa pectus erat, qui fragilem truci | Commisit pelago ratem Primus.

ἔδειξεν.] *Taught.* Aesch. *P. V.* 464, ἄτερ γνώμης τὸ πᾶν | ἔπρασσον, ἔστε δή σφιν ἀντολὰς ἐγὼ | ἔδειξα.

1196 **κοινόν.**] Thuc. I. 3. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς.

1197 **πόνοι πρόπονοι.**] 'Toils beyond all toils:' πρόπονος, 'prominent among toils.' Cf. Aesch. *Theb.* 657, κακὰ πρόκακα, 'evils conspicuous among evils:' Eur. *Suppl.* 843, *Phoen.* 970, ἄλαστα στυγνὰ πρόκακα. For πρό, in compounds, meaning intensity, cf. πρόπας, πρόπαλαι.

1199—1210. Metres of the second strophe:—

V. 1199. ἐκεῖνος οὔτε στεφάνων|: iambic monometer: choriambus.

V. 1200. οὔτε βαθει|ᾶν κυλίκων|: choriambic dimeter.

V. 1201. νειμέν ἐμοὶ τέρψιν ὁμιλ|εῖν|: the same, hypercatal.

V. 1202. οὔτε γλυκὺν αὐλ|ῶν ὄτοβον|: the same, with anacrusis.

V. 1203. δύσμορος οὔτ' ἐννυχίαν||: choriambic dimeter.

V. 1204. τέρψιν ἰαύειν|: dactylic dimeter.

V. 1205. ἐρώτων δ' ἐρώτ|ων ἀπέπαυσεν ὤμοι: dochmiac (cf. note at v. 596 on metre of v. 607): choriambus: bacchius.

V. 1207. κεῖμαι δ' ἀμέριμνος οὕτως: anacrusis: choriambus: bacchius.

V. 1208. ἀεὶ πυκιναῖς|δρόσοις|: anacrusis: choriambus: iambus.

V. 1209. τεγγόμενος | κόμας|: choriambus: iambus.

V. 1210. λυγρᾶς | μνήματα | Τροίας: dactylic trimeter.

1199 **στεφάνων.**] At Athenian dinner-parties, the chaplets,—usually of myrtle, μυρρίναι,—were distributed at dessert, just before the libation was made. Cf. Athenaeus XV. p. 685, ἡ δὲ τῶν στεφάνων καὶ μύρων πρότερον εἴσοδος εἰς τὰ συμπόσια ἡγεῖτο τῆς δευτέρας τραπέζας. Ar. *Ach.* 1145, πίνειν στεφανωσάμενος.

1200 **βαθειᾶν.**] *Capacious.* Pind. *O.* XIII. 62, βαθὺς κλᾶρος, an 'ample' inheritance. Cf. v. 130.

κυλίκων.] The κύλιξ (*calix*) was a broad, shallow goblet with two handles. *Dict. of Antiqq.* See s. v. *Symposium*, for an engraving of a drinking-scene from an ancient vase: one of the guests holds a ῥυτόν (drinking-horn),—another a φιάλη (saucer),—and there are dangling empty κύλικες, suspended by one of the handles to the fore-finger.

νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
οὔτε γλυκὺν αὐλῶν ὄτοβον
δύσμορος οὔτ' ἐννυχίαν
τέρψιν ἰαύειν.
ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὤμοι.
κεῖμαι δ' ἀμέριμνος οὕτως,
ἀεὶ πυκιναῖς δρόσοις
τεγγόμενος κόμας,
λυγρᾶς μνήματα Τροίας.
καὶ πρὶν μὲν ἐξ ἐννυχίου
δείματος ἦν μοι προβολὰ
καὶ βελέων θούριος Αἴας·
νῦν δ' οὗτος ἀνεῖται στυγερῷ

1201 **ὁμιλεῖν.**] *i. e.* (ὥστε) ὁμιλεῖν (αὐτὴν ἐμοί),—not ἐμὲ αὐτῇ. Pind. *N.* X. 72, χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων, 'the animosity of their betters is a troublesome visitor for men.' When the infinitive added like ὁμιλεῖν here is that of a verb which governs the *accusative* case, then the accusative governed by the *principal verb* may be taken either before or after the infinitive: *e.g.* ἔδωκε τῇ πόλει νόμους σώζειν might mean either, 'he gave the city laws to preserve it,' or, 'laws for it to keep.' But when the epexegetical infinitive is that of a verb which governs the genitive or dative, then the accusative governed by the principal verb is usually the accusative *before* the infinitive: *e.g.* ἔδωκε τῇ πόλει νόμους ἐπιμελεῖσθαι, 'he gave the city laws to take care of it;' not, 'for it to take care of.'

1202 **αὐλῶν ὄτοβον.**] The music supplied at banquets by the αὐλητρίδες.

1206 **ἀμέριμνος οὕτως.**] '*All* uncared for.' Plato *Phaedr.* p. 235 C. νῦν μὲν οὕτως οὐκ ἔχω εἰπεῖν, '*just* at this moment:' id. *Gorg.* p. 464 B, τὴν δὲ ἐπὶ σώματι μίαν μὲν οὕτως ὀνομάσαι οὐκ ἔχω, 'I cannot *quite* describe it by *any one* name.'

1207 **δρόσοις.**] The δυσαυλίαι, or comfortless bivouacs, are dwelt upon also in Aesch. *Ag.* 542 ff., εὐναὶ γὰρ ἦσαν δηίων πρὸς τείχεσιν· | ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώνιαι | δρόσοι κατεψάκαζον.

1210 **μνήματα.**] Accus. in opposition to the sentence: cf. v. 559, *note.*—Schneidewin compares Simonides *frag.* 101. 3 (Bergk, p. 902), Πέρσαις δὲ περὶ φρεσὶ πήματα πάντα ἥψαμεν, ἀργαλέης μνήματα ναυμαχίης.

1211 **ἐξ.**] Triclinius, καὶ πρὶν μὲν οὖν ἐννυχίου: Wolff, καὶ πρὶν μὲν αἰὲν νυχίου. With Dindorf's ἐξ, προβολὴ ἐκ δείματος is a rather harsh phrase for καταφυγὴ ἐκ δείματος.

ἐννυχίου δείματος.] Schol. τῆς νυκτερινῆς ἐφόδου τῶν πολεμίων. *Il.* II. 23. εὕδεις, Ἀτρέος υἱέ;...οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα, ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλε.

1214 **ἀνεῖται.**] 'Has become the sacrifice of a malignant fate,'—has been devoted, given up, to a destiny which has worked its will with him. ἀνεῖται, because animals dedicated to a god were allowed to range at large in pastures set apart for them; and were then said to be ἀνετά, ἀνειμένα. Her. II. 65, τῶν δὲ εἵνεκεν ἀνεῖται τὰ ἱρὰ (θηρία) εἰ λέγοιμι, καταβαίην ἂν ἐς τὰ θεῖα πράγματα:

δαίμονι. τίς μοι, τίς ἔτ' οὖν
τέρψις ἐπέσται;
γενοίμαν ἵν' ὑλᾶεν ἔπεστι πόντου
πρόβλημ' ἁλίκλυστον, ἄκραν
ὑπὸ πλάκα Σουνίου,
τὰς ἱερὰς ὅπως
προσείποιμεν Ἀθάνας.

ΤΕΥΚΡΟΣ

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὡρμώμενον·
δῆλος δέ μοὐστὶ σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;
σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,
ἦ που τραφεὶς ἂν μητρὸς εὐγενοῦς ἄπο
ὑψήλ' ἐκόμπεις κἀπ' ἄκρων ὡδοιπόρεις,
ὅτ' οὐδὲν ὢν τοῦ μηδὲν ἀντέστης ὕπερ,
κοὔτε στρατηγοὺς οὔτε ναυάρχους μολεῖν

Tac. *Germ.* x. (the sacred horses of the German tribes), *Publice aluntur iisdem nemoribus ac lucis, candidi, et nullo mortali opere contacti.*

1218 **ἔπεστι.**] ἐπίκειται (ἔπεστι) πόντου πρόβλημα, 'where a sea-crag juts upon the deep.'

1219 **ἄκραν ὑπὸ πλάκα Σουνίου.**] 'Level top:' lit., 'tableland' [illegible] *Phil.* 1430, Οἴτης πλάκα: Eur. *Bacch.* 307, πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα (of Parnassus).

Σουνίου.] Voyagers from the east could first descry from Sunium the spear-point and helmet-crest of Athene Promachus,—the bronze statue (upwards of 60 feet high) on the Acropolis: Paus. I. 28. Cf. *Od.* III. 278, Σούνιον ἱρὸν ...ἄκρον Ἀθηνέων, 'promontory of Athens.' There was a chapel at Sunium to Ἀθηνᾶ Σουνιάς, and also to Poseidon,—invoked here, as at Geraestus, the S. promontory of Euboea,—by voyagers: Ar. *Eq.* 560, Σουνιάρατε, ὦ Γεραίστιε παῖ Κρόνου.

1222 **προσείποιμεν.**] προσείπωμεν might have been expected; but the optative is used on account of the preceding optative γενοίμαν. Cf. *Phil.* 324, θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, | ἵν' αἱ Μυκῆναι γνοῖεν, κ.τ.λ.: Aesch. *Eum.* 288, ἔλθοι (may she come!) ... ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.—For the custom of greeting the land to which one returns, cf. *Agam.* 503 (the herald), ὦ πατρῷον οὖδας Ἀργείας χθονός... νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος, κ.τ.λ.

1223—1420. This passage forms the ἔξοδος,—μέρος ὅλον τραγῳδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος. Arist. *Poet.* 12. 25.

1223. Teucer—who left the stage at v. 1184 to take steps for the burial of Ajax—now re-enters, having hurried back on seeing Agamemnon advancing in angry haste to the spot where Eurysaces and Tecmessa were kneeling beside the body of Ajax.

καὶ μήν.] Cf. v. 1168, *note.*

1224 **ἡμῖν.**] 'To our danger.'—ὡρμώμενος ἡμῖν could not stand for ὡρμώμενος πρὸς ἡμᾶς. The dative 'for us,' i.e. 'for our embarrassment.' Cf. *El.* 271, ἴδω ... τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρός.

1225 **μοὐστί.**] μοί ἐστι: so οὑμοί = οἱ ἐμοί.

σκαιόν.] 'Perverse,'—full of prejudice and narrow animosity. Cf. v. 1372.

ἐκλύσων στόμα.] Long. *Pastor.* p. 252. 96, ἐπειδὴ γὰρ ἐπελήλυθέ μοι τὸ παρρησιάζεσθαι καὶ λέλυκα τὸ στόμα. Ovid *M.* III. 261, *tum linguam ad iurgia solvit.*

1226—1315. *Enter* AGAMEMNON. *Agam.* 'And is it thou of whom I hear this insolence—thou, the son of the slavewoman,—who deniest that Ajax was subject to my rule? And who was Ajax? Because the arms of Achilles were awarded to Odysseus, we are ever to be assailed by Teucer's clamours, or stabbed by Teucer's slanders! This shall not be: learn to know thy place. Bring a free man to plead thy cause: I know not thy outlandish jargon.—*Teu.* O shame that such services as thine, Ajax, should be slighted thus! O graceless braggart, when the flames were wrapping our ships and when the Trojans were in our camp, who saved us then? When an opponent for Hector had to be found, who was it that confronted him in single fight? And at the side of Ajax stood I, the slave,—if the son of Telamon and Hesione may be called a slave by the son of the Phrygian stranger Pelops and a false Cretan woman. Know that thou wilt touch this corpse at thy peril; better for me to die in such a cause than for the sake of thy brother's wife. Then look to thyself: if thou meddlest with me, thou wilt repent thy rashness.'

1226 **τὰ δεινὰ ῥήματα.**] '*These* blustering words' (of which I have heard);—not like τὰ δεινὰ at v. 312.

1227 **χανεῖν.**] For χαίνειν ῥήματα, cf. v. 1096, ἁμαρτάνουσιν ἔπη, *note.*—χανεῖν: Lobeck compares Attius, *frag. Armorum Iudic.*, *Hem vereor plus quam fas est captivum* hiscere.

1228 **σέ τοι, κ.τ.λ.**] *Ant.* 442, σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα: *El.* 1445, σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος | χρόνῳ θρασεῖαν.

τὸν ἐκ τῆς αἰχμαλωτίδος.] Cf. vv. 1013, 1020, *notes.*

1230 **ἐπ' ἄκρων.**] Sc. ἐπ' ἄκρων δακτύλων. Libanius *Decl.* T. IV. p. 162, ἐπ' ἄκρων πορεύεσθαι: Philo *de Somn.* Lib. I. p. 60, ἀκροβατεῖν, 'to strut.' (Lobeck.)

1231 **ὅτε**] = ἐπειδή. Ar. *Nub.* 34, ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν, | ὅτε καὶ δίκας ὤφληκα, κ.τ.λ. In this sense ὅτε is usually followed by the perfect: but also by the aorist in sense of perf., *El.* 38, *Ant.* 170.

οὐδὲν ὢν...τοῦ μηδέν.] 'When, being naught, (ill-born, cf. v. 1094,) thou hast stood up for him who is as nothing' (dead). Cf. v. 767, *note.* The phrase ὁ μηδέν (*El.* 1166) is used indifferently with ὁ οὐδέν (Eur. *Phoen.* 598); but, while the latter is a blunt, direct expression, ὁ μηδέν has always a bitter, derisive tone;—'he who is *as* nothing,' '*no better than* a cipher.' For μηδὲν εἶναι of the *dead* (or the doomed to death), cf. v. 1275: *El.* 1166: Eur. *Andr.* 1077, οὐδέν εἰμ' ἀπωλόμην.

1232 **κοὔτε στρατηγούς, κ.τ.λ.**] This is an exaggeration. Teucer had not, in fact, denied the general headship of Agamemnon over the independent princes who joined the expedition. He had merely denied the claim of *Menelaus* to any authority over Ajax. 'Thou didst sail hither' (he said to Menelaus, v. 1105) 'under the command of others,' (*i.e.* of Agamemnon,)—'not (like him) as universal chief.' The statement of

ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω,
ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῄς, Αἴας ἔπλει.
ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;
ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
ποῖ βάντος ἢ ποῦ στάντος οὗπερ οὐκ ἐγώ;
οὐκ ἆρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;

Teucer that Ajax came out αὐτοῦ κρατῶν (v. 1099) was not inconsistent with recognition of Agamemnon as president of the expedition. Each of the Greek princes, while acknowledging a common head, was at the same time an independent chief.

1233 Ἀχαιῶν οὔτε σοῦ.] *i.e.* οὔτε Ἀχαιῶν οὔτε σοῦ. Aesch. *Ag.* 515, Πάρις γὰρ οὔτε συντελὴς πόλις | ἐξεύχεται, κ.τ.λ.: *Cho.* 286, δέχεσθαι δ' οὔτε συλλύειν τινά.—The ellipse of the first negative, when οὐδὲ follows, is rarer in good writers. Ἀχαιῶν οὐδὲ σοῦ would usually mean 'of the Greeks, *and not* of you.' See, however, Thuc. VIII. 99, αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρνης...ἧκον. In Lucian this use of οὐδὲ is frequent, *e.g. Ver. Hist.* I. 655, II. 682. Cf. v. 244, δαίμων κοὐδεὶς ἀνδρῶν, *note*.

1234 αὐτὸς ἄρχων.] Teucer had only said, αὐτοῦ κρατῶν (v. 1099). Cf. v. 1232, *note*.

1235 δούλων.] For the term δοῦλος applied to Teucer, cf. v. 1020, *note*. For the plural cf. v. 734, *note*.

1236 ποίου κέκραγας, κ. τ. λ.] '*What* (not τίνος, *who*) was the man 'about whom thou art so loud and 'insolent?'—κέκραγας 'hast set up a 'cry,' '*art* loud:' so, with present sense, βέβρυχα, κέκλαγγα, λέλακα, μέμηκα, μεμυκα.—ἀνδρὸς, 'concerning,' (a sort of partitive genitive, Madvig *Synt.* § 53 b) cf. *Phil.* 439, ἀναξίου μὲν φωτὸς ἐξερήσομαι, 'I will 'ask (not *from*, but) *about* him:' *Il.* 317, τοῦ κασιγνήτου τί φῄς...; *Od.* XI. 174, εἰπὲ δέ μοι πατρός τε καὶ υἱέος ὃν κατέλειπον.

1237 ποῖ βάντος οὗπερ οὐκ ἐγώ;] 'Whither went he, or where stood, 'that I did not?' 'In what service 'did Ajax take part,—at what post of 'danger was he found,—from which 'I was absent?' Agamemnon assumes that his own original claim to supremacy could be invalidated only by proved superiority on the part of Ajax. 'The presumption is that 'I am commander-in-chief. It rests 'with you to shew that my preemi'nence has been forfeited by marked 'inferiority to Ajax. Can you point 'to any instance in which he eclipsed 'me?' When, at v. 1281, Agamemnon is accused of having denied that Ajax had ever stood on the same battle-field with him, Teucer is misrepresenting Agamemnon just as Agamemnon (v. 1234) misrepresented Teucer.—Hermann:—'where 'did he go,' &c. 'where it was not '*I* that went?' *i.e.* 'where did he 'go, and *not rather I*:' *i.e.* 'He 'shared in *no* service of danger: I, 'in all.' Hermann lays stress on v. 1281: but see above.

ποῖ βάντος.] Lobeck and Schneidewin, ποῦ βάντος. But cf. Porson *ad* Eur. *Hec.* 1062, πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ;—'Haec verba laudat etiam Sophocles, *Ai.* 1237, ποῖ βάντος ἢ ποῦ στάντος; ubi ποῖ βάντος recte habere videtur Brunckii codex, licet ceteri et Schol. ad 1273 ποῦ dent...Ποῦ enim quietem notat; ποῖ motum; πᾶ in utramvis partem sumitur.'—ποῦ for ποῖ is common in late Greek: but where it is found in this sense in good writers, it is often probably due to the fault of copyists: see Liddell and Scott *s. v.* ποῦ, where is quoted a remark by the grammarian Phrynichus:—ποῦ ἄπει; ἁμάρτημα.

βάντος ... στάντος.] *Phil.* 833, ποῦ στάσει, ποῖ δὲ βάσει; Eur. *Alc.* 863, ποῖ βῶ, πᾷ στῶ;

1238 ἄνδρες.] Emphatic: cf. v. 77.

πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
ἀγῶνας Ἀργείοισι κηρῦξαι τότε,
εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,
κοὐκ ἀρκέσει ποθ' ὑμὶν οὐδ' ἡσσημένοις
εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.
ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἄν ποτε
κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
εἰ τοὺς δίκῃ νικῶντας ἐξωθήσομεν
καὶ τοὺς ὄπισθεν ἐς τὸ πρόσθεν ἄξομεν.

1239 πικρούς.] 'To our cost.' Cf. Eur. *Bacch.* 357 (ὅπως) θάνῃ, πικρὰν βάκχευσιν ἐν Θήβαις ἰδών: *I. A.* 1315, ὢ δυστάλαιν' ἐγώ, πικράν,| πικρὰν ἰδοῦσα δυσελέναν.

ἔοιγμεν.] By syncope for ἐοίκαμεν. So κέκραγμεν for κεκράγαμεν: ἐπέπιθμεν (*Il.* II. 341) plpf. for ἐπεπίθειμεν, of ἐπιπείθομαι.

1240 τότε.] Cf. v. 650, *note*.

1241 πανταχοῦ.] 'Come what will,'—'in any case:' *i.e.* if any one, save the candidate in whom Teucer is interested, wins. Cf. *Ant.* 634, πανταχῇ δρῶντες, 'act how we may:' Aesch. *Eum.* 447, πράξας... πανταχῇ, 'fare I as I may.'

φανούμεθα.] 'Be made out' base: cf. v. 1020, *note*.

1243 εἴκειν.] 'To acquiesce in...' In poetry εἴκειν takes an accus. of the concession made: *e. g. Phil.* 465, θεὸς | πλοῦν ἡμὶν εἴκῃ. But here, in εἴκειν (ἐκεῖνα) ἃ ἤρεσκεν, εἴκειν τὰ δόξαντα τοῖς κριταῖς, the accus. is rather a species of cognate accus.,—'to yield *in accordance with* what the judges have decided:' cf. *O. C.* 172, εἴκοντας ἃ δεῖ. Schneidewin understands the *dative* ἐκείνοις after εἴκειν, comparing v. 1050: but this seems too harsh.

1244 κακοῖς βαλεῖτε.] Cf. v. 501, ἰάπτων, *note*.

1245 σὺν δόλῳ κεντήσετ'.] 'Prick me by stealth,' with whispered slanders: opposed to κακοῖς βάλλειν, open reviling: 'pelt me with abuse, or '*stab me in the dark*.' There is also an allusion to the nocturnal onslaught of Ajax: cf. v. 47, νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμᾶται μόνος.

σὺν δόλῳ.] With the help of, by means of, fraud: cf. *Phil.* 842, κομπεῖν...ἀτελῆ σὺν ψεύδεσιν: *ib.* 1334, πρὶν ἂν...τὰ πέργαμα | ξὺν τοῖσδε τόξοις ξύν θ' ἐμοὶ πέρσας φανῇς.

οἱ λελειμμένοι.] 'The losers of the race,'—left behind and distanced. Cf. v. 543, *note*.

1247 κατάστασις.] Here, the *firm establishing*, as opposed to the initial νομοθεσία.

1248 τοὺς...νικῶντας.] Not νικήσαντας. The pres. of νικάω, often used as a perf., serves here to emphasize the *tenure* of victor's place by him who has won it, and who cannot justly be dispossessed. Cf. Pind. *O.* IX. 167, νικῶν ἐπεστεφάνωσε βωμόν. So *El.* 342, τῆς τικτούσης, *parentis tuae*, for τῆς τεκούσης.—For the plur., cf. v. 734, *note*.

1249 τοὺς ὄπισθεν, κ.τ.λ.] The strategus Agamemnon borrows a metaphor from the disposition of an army. Can good order be maintained, if rear and van are to be constantly changing places? Cf. Her. VIII. 89 (describing the confusion in the Persian fleet at Salamis), οἱ ὄπισθε τεταγμένοι ἐς τὸ πρόσθε τῇσι νηυσὶ παριέναι πειρώμενοι.

ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.
μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὅμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
ὁρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·
ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
θαρσῶν ὑβρίζεις κἀξελευθεροστομεῖς.
οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἶ φύσιν
ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,
ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;

1250 **εἰρκτέον.**] Cf. v. 1140, note.

πλατεῖς...εὐρύνωτοι.] 'Burly'—'broad-shouldered.' πλατύς,—suggesting especially breadth of chest,—is used here in a general sense,—'broad and big.' In the *Iliad* Ajax is πελώριος (II. 229),—ἔξοχος Ἀργείων κεφαλήν ἠδ' εὐρέας ὤμους (id. 227).

1251 **ἀσφαλέστατοι.**] Cf. v. 758 ff.

1252 **οἱ φρονοῦντες εὖ.**] For the position of εὖ, cf. Aesch. *Eum.* 87, σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν. —This sentiment soon receives an illustration by the success of Odysseus in gaining the good-will of both parties, and in adding a moral triumph to his victory in the prize-contest. Cf. v. 124, note.

1253 **σμικρᾶς.**] As compared with the 'large ribs' on which it falls: cf. *Ant.* 477, σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους | ἵππους καταρτυθέντας.

1254 **ὀρθὸς εἰς ὁδὸν πορεύεται.**] 'Travels (is brought) straight into the road,'—upon any attempt to turn aside into tempting pastures.—ὀρθός, moving forward in a straight line. Cf. Eur. *Helen.* 1555, ταῦρειος δὲ ποὺς | οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτα, 'would not go *forward* (into the ship) over the plank.'

1255 **φάρμακον.**] 'Corrective,' sc. τὴν μάστιγα.—Pindar calls a warm cloak ψυχρᾶν...εὐδιανὸν φάρμακον αὐρᾶν (*O.* IX. 140): cf. Eur. *frag.* 59. 2, λόγος ἐσθλὸς φάρμακον φόβου.

1256 **τινά.**] Ironical. Cf. *Phil.* 1130, ὦ τόξον, ἔτος ἐλεεινὸν ὁρᾷς, φρένας εἴ τινας ἔχεις.

1257 **ἀνδρὸς οὐκέτ' ὄντος.**] Gen. absolute. For σκιᾶς, cf. *El.* 1159, where Electra speaks of the relics of Orestes as σποδόν τε καὶ σκιὰν ἀνωφελῆ. Eur. *Meleag. frag.* 15. 2, πᾶς ἀνὴρ γῆ καὶ σκιά. Hor. *Od.* IV. 7. 16, *pulvis et umbra sumus*.

1259 ὃς] = οἷος, as in ἀνδρὸς (v. 1258). Plato *Euthyd.* p. 283 D, βούλεσθε αὐτὸν γενέσθαι σοφόν, ἀμαθῆ δὲ μὴ εἶναι; οὐκοῦν ὃς μὲν οὐκ ἔστι, βούλεσθε αὐτὸν γενέσθαι, ὃς δ' ἔστι νῦν, μηκέτι εἶναι.

1260 **ἄλλον τιν'...ἐλεύθερον.**] i.e. ἄλλον τινὰ ὃς ἐλεύθερος ἐστιν. Cf. *Od.* VI. 84, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι, 'with their mistress went her handmaids *besides*.'

1261 **ὅστις πρὸς ἡμᾶς, κ. τ. λ.**] Agamemnon affects to treat Teucer as a slave (cf. v. 1020, note),—disqualified by his condition for giving evidence in person on the matter in dispute. The testimony of a slave was not admitted in the Athenian courts of law, unless given under torture (βάσανος). Cf. Ter. *Phorm.* II. 1. 62 (the play is a *palliata*, and the scene is laid at Athens): *Servum hominem causam orare leges non sinunt, Neque testimonii dictio est.*

σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαΐω.

ΧΟΡΟΣ

εἴθ' ὑμὶν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν·
τούτου γὰρ οὐδὲν σφῷν ἔχω λῷον φράσαι.

ΤΕΥΚΡΟΣ

φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ καὶ προδοῦσ' ἁλίσκεται,
εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

1262 **σοῦ...μάθοιμι.**] μανθάνω σε, 'I perceive you:' μανθάνω σου, 'I 'understand you.' Plato *Phileb.* p. 51 C, εἰ θέ τι λέγω, φησὶν ὁ λόγος...εἰ μου μανθάνεις: id. *Gorg.* p. 463 D, ἆρ' οὖν ἂν μάθοις ἀποκριναμένου; 'will you *understand* my answer?'—Cf. *Gorg.* p. 517 C, ἀγνοοῦντες ἀλλήλων, ὅ τι λέγομεν: *Apol.* p. 27 A, ἆρα γνώσεται Σωκράτης...ἐμοῦ χαριεντιζομένου;

1263 **βάρβαρον.**] Since his mother, Hesione, was of Troy. At Athens, according to a law passed on the proposal of Pericles, the son of a citizen by a foreign woman was himself ξένος, and did not enjoy the franchise. (Plut. *Per.* c. 37.) In v. 1291 ff. Teucer retorts the taunt.

1266 **ὡς ταχεῖά τις**] = ὡς ταχέως πως, 'in what quick sort.' The use of the adjective for the adverb is frequent, *e. g.* *Phil.* 808 (νόσος)...... ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται. The peculiarity here is the addition to it of τις in the sense of πως: for, though ὁ ἀνὴρ ταχὺς ἔρχεται is an ordinary phrase, it would be difficult to find anything like ὁ ἀνὴρ ταχύς τις ἔρχεται. Nor can the words ὡς ταχεῖά τις χάρις διαρρεῖ be resolved into ὡς ταχεῖά τις χάρις ἐστίν, ἣ διαρρεῖ (like οἵα Χρυσόθεμις ζώει, for οἵα Χρ. ἐστίν, ἣ ζώει, *El.* 159); since ταχεῖα could not by itself stand for βραχεῖα or ἐξίτηλος, 'fugitive.'——Schneidewin compares *Ant.* 951, ἁ μοιριδία τις δύνασις δεινά,—a passage in no way like this, but meaning simply, ἁ μοιριδία (δύνασις) δεινά τις δύναμίς ἐστιν.

1267 **προδοῦσ' ἁλίσκεται.**] 'Stands approved a traitor' to the dead. Falseness to the dead would properly be predicated of the persons who forget him: here it is poetically predicated of the *gratitude which fades* out of their minds.

1268 **εἰ...οὐδέ.**] When εἰ is equivalent to ὅτι, and introduces, not an hypothesis, but a fact, it is followed by οὐ: *e. g.* Dem. *Olynth.* I. p. 15. 23, εἶτ' οὐκ αἰσχρὸν...εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη, ..ὑμεῖς δὲ φοβηθήσεσθε; Madvig *Synt.* 202 *a* R.—Cf. v. 1131, *note*.

οὐδ' ἐπὶ σμικρῶν λόγων.] 'Not even in slight respects,' 'on slight accounts;'—'not only does he ignore 'the great and signal instances (vv. '1273, 1283) in which Ajax was the 'preserver of the Greeks, but refuses to give him credit for even 'moderate merits.' For λόγων, cf. Plato *Rep.* p. 366 B, κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν πρὸ μεγίστης ἀδικίας αἱροίμεθ' ἄν;—'on what 'ground—in what respect?'—Schneidewin renders:—'remembers him 'not even with paltry words,' 'with 'the cheap requital of words:' comparing, for σμικρῶν, *O. C.* 443, ἔπους μικροῦ χάριν | φυγὰς σφιν...... ἠλώμην, 'they let me go into banishment for (want of) one little word

Αἴας, ἔτ' ἴσχει μνῆστιν, οὗ σὺ πολλάκις
τὴν σὴν προτείνων προὔκαμες ψυχὴν δόρει·
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
οὐ μνημονεύεις οὐκέτ' οὐδέν, ἡνίκα
ἑρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλῃμένους,
ἤδη τὸ μηδὲν ὄντας ἐν τροπῇ δορός,
ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν

(spoken in my favour):'—and for ἐπί, *O. C.* 746, ἐπὶ προσπόλου μιᾶς χωρεῖν. But though σμικρὸν ἔπος, in the sing., might mean '*a little* (*i. e.* easily-spoken) word,' the mere use of the *plural* would mar the fitness of the phrase. Σμικροὶ λόγοι, 'a *series* of little words,' would be an almost comic parody of σμικρὸν ἔπος.

1269 **Αἴας.**] Cf. v. 89, *note*.

οὗ.] Depending on προὔκαμες = ὑπερέκαμες. So προκινδυνεύειν, προμάχεσθαί τινος.

1270 **δόρει.**] Depending on προτείνων. For the form cf. v. 515, *note*.—In *Il.* IX. 322 Achilles says,—'I no longer hold myself bound, as formerly,' αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

1271 **ἐρριμμένα.**] 'Flung aside.' Cf. Aesch. *Eum.* 206, Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ, 'is dishonoured and spurned.'

1273 **μνημονεύεις οὐδέν ... ἡνίκα.**] οὐδέν adverbial: ἡνίκα, 'when,' instead of ὅτι or ὡς. Thuc. II. 21, μεμνημένοι καὶ Πλειστοάνακτα,...ὅτε ἐσβαλὼν ... ἀνεχώρησε πάλιν: Eur. *Tro.* 70, οἶδ' ἡνίκ' Αἴας εἷλκε Κασάνδραν βίᾳ.

1274 **ἑρκέων ... ἐγκεκλῃμένους.**] 'Shut within your lines:'—the genitive depending on the notion of ἔνδον contained in ἐγκεκλῃμένους. Cf. Eur. *Phoen.* 451, τὸνδ' εἰσεδέξω τειχέων = εἴσω τειχέων ἐδέξω.—ἑρκέων, the rampart, surrounded by a fosse, which protected the Greek ships drawn up on the beach: *Il.* XII. 4, τεῖχος ὕπερθεν | εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον | ἤλασαν.—The 11th book of the *Iliad* (vv. 283 ff.) relates the success of the Trojans in driving the Greeks within their entrenchments. In the 12th book (the 'Τειχομαχία'), the Trojans attack the rampart, and the Greeks defend it from within. In the 13th book (v. 87) the Trojans at length effect an entrance; but on Hector being wounded, retreat (XIV. 506). A second irruption of the Trojans,—in repelling which Patroclus was the prominent Greek hero,—is related in the 15th and 16th books (XV. 342—XVI. 644).

1275 **τὸ μηδὲν ὄντας.**] Cf. vv. 767, 1231, *notes*.

ἐν τροπῇ δορός.] 'On that day of rout:' (not with ἐρρύσατο, 'turning back, rallying your forces'). Cf. v. 913, *note*.

1276 **ἐλθών.**] *i.e.* coming forward,—coming into the van of fight. On the day when the Greeks were discomfited and driven within their lines, Ajax was among the last to retreat, but yielded at length to a panic inspired in him by Zeus (*Il.* XI. 543). Both the 'great' and the 'lesser' Ajax were active in encouraging the Greeks to defend the wall (*Il.* XII. 265); and when, at last, the Trojans came pouring over it (ὑπερκατέβησαν ὁμίλῳ, *Il.* XIII. 87), and the defenders had retreated to their ships, it was Ajax who, with his namesake, was inspired by Poseidon to retrieve the fortunes of the day (*Il.* XIV. 410). The turning-point of the struggle was the wounding of Hector by Ajax (*Il.* XIV. 410); —soon afterwards the Trojans retreated (*ib.* 506).

ἄκροισιν ἤδη ναυτικοῖς ἑδωλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἕκτορος τάφρων ὕπερ;
τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,
ὃν οὐδαμοῦ φῄς οὐδὲ συμβῆναι ποδί;

μοῦνος.] μοῦνος for μόνος occurs twelve times in dialogue in the extant plays of Sophocles, and once besides in *frag.* 426. Aeschylus has μούνωψ in senarii (*P. V.* 823): auct. *Rhes.* 31 μούναρχοι (in lyrics).—For other Ionic forms in tragic senarii cf. v. 894, *note*.

ἀμφὶ μὲν νεῶν, κ.τ.λ.] Sophocles here blends two episodes of the *Iliad*. Homer speaks of two occasions on which the Trojans stormed the Greek rampart. On the first occasion, of which Ajax was the hero (*Il.* XI. 283—XIV. 506), the ships were *not* fired, though the contest raged close to them (XIV. 65), and Agamemnon thought of launching them and flying. On the second occasion (*Il.* XV. 342—XVI. 644), the ships were fired; but Patroclus, and not Ajax, was the prominent hero in the rally of the Greeks. It was Patroclus who ἐκ νηῶν ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ (*Il.* XVI. 293).

1277 **ἀκροισιν.**] The torches thrown into the ships had not only kindled the lower timbers, but had sent flames up to the rowers' seats,—called ἄκρα, 'topmost,' with respect to the planks lining the bottom and the sides of the vessel. An anachronism would be involved in rendering ἄκροις ἑδωλίοις 'the topmost row of seats,'—*i. e.* the benches of the θρανῖται as opposed to those of the ζυγῖται and θαλαμῖται: for the Homeric ships have only one bank of oars. The introduction of biremes (διήρεις, δίκροτα) is ascribed by Pliny to the people of Erythrae in Ionia (*H. N.* VII. 57). Triremes, according to Thucydides (I. 13) were first built by the Corinthians.

ναυτικοῖς ἑδωλίοις.] The expression νεῶν ναυτικὰ ἑδώλια—'the seats of the sailors in the ships'—is not tautological. Ναυτικά goes closely with ἑδώλια, defining the *kind* of seat,—viz., a rowing bench. In Homer the seats of the rowers are κληΐδες,—or ζυγά (*transtra*). The latter is the usual word in prose.

1278 **ναυτικὰ σκάφη.**] 'The 'hulls of the ships,'—the 'vessels' themselves, as opposed to their furniture of benches, &c. Not only had the ships been fired by torches thrown from a distance, but Hector with his Trojans was rushing on to board them.

1279 **πηδῶντος ἄρδην.**] Cf. *Il.* XIII. 53, where Poseidon, in the guise of Calchas, tells Ajax and his namesake that the Trojans 'μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ,' and adds:—ᾗ ῥ' ὅγ' ὁ λυσσώδης, φλογὶ εἴκελος, ἡγεμονεύει | Ἕκτωρ. In the *Iliad*, Hector twice passes beyond the Greek rampart. On the first occasion (*Il.* XIII. 53) he mounts it by storm, when its defenders have been driven in. On the second occasion (*Il.* XV. 351—366) Apollo went before,—choked up the fosse, and made a breach in the rampart,—so that Hector could drive through. In writing πηδῶντος Sophocles evidently had in view the first of these two Homeric incidents.

1281 **ὃν οὐδαμοῦ ...... συμβῆναι ποδί;**] 'Who nowhere, thou sayest, 'so much as *stood up beside thee*:'—who failed,—not only βοηθῆσαι χερί, but even συμβῆναι ποδί, to appear in his place on the field of danger. Thus Hermann; *quem nusquam adstitisse tibi dicis.* Cf. Eur. *Helen.* 1006, ἡ Κύπρις δέ μοι | ἵλεως μὲν εἴη, συμ-

ἆρ' ὑμὶν οὗτος ταῦτ' ἔδρασεν ἔνδικα;
χὤτ' αὖθις αὐτὸς Ἕκτορος μόνος μόνου,
λαχών τε κἀκέλευστος, ἦλθ' ἐναντίος,
οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθείς,

βέβηκε δ' οὐδαμοῦ, 'hath never 'come nigh me.'—Teucer here misrepresents Agamemnon, who said merely that he had been wherever Ajax had been: (v. 1237, note.—Brunck understands συμβῆναι τοῖς πολεμίοις, *nusquam hosti occurrere pedem*; and so Lobeck, Wunder, Schneidewin (who compares *congredi*). In Polyb. XI. 24. 6, συμβεβηκέναι seems to mean 'having joined 'battle;' but there, as Lobeck remarks, the true reading is συμβεβληκέναι.

1282 ἆρα.] Cf. v. 277, note.

ἆρ' ὑμὶν . . . ἔνδικα;] 'Will you 'deny that he did his duty *there*?' 'Did he do *these* things rightly (even) 'in *your* opinion?' There is an emphasis on ὑμῖν as well as on ταῦτα; 'even enemies can scarcely quarrel 'with his conduct here.' For the dative ὑμῖν, *ethic dative*, cf. v. 1128: Eur. *Hec.* 309, ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς λαχεῖν: Ar. *Pax* 1186, θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες, 'in the sight of gods and men.'

1283 χὤτ'.] *i.e.* καὶ οὐκ ἔνδικα ἔδρασεν, ὅτε, κ.τ.λ.; The ὅτε can scarcely be referred back to οὐ μνημονεύεις; in v. 1273.—For the combat between Hector and Ajax, see *Il.* VII. 53—328. Hector having challenged a Greek champion to single fight (v. 73), nine chiefs offered themselves (v. 161); at Nestor's instance lots were cast; and the lot fell to Ajax (v. 182). Hector and Ajax fought till nightfall, when they were parted by heralds from either camp—exchanged gifts in token of goodwill—and were received back with honour by the respective armies (vv. 300—322).

αὐτὸς . . . μόνος μόνου.] 'When '*of myself* he met Hector in *single* 'fight.' Αὐτός, *alone*, is reinforced by μόνος, because Teucer wishes to emphasize the fact that in this achievement no Greek but Ajax had any share. Agamemnon had asked, 'what has Ajax done, that I did not 'do?' (v. 1237). This is an answer.—For αὐτὸς μόνος, cf. *Od.* XIV. 450, αὐτὸς ὃν ῥα συβώτης αὐτὸς κτήσατο οἶος. Empedocles v. 328, αὐτὰ μὲν ἂν ταῦθ' ἕκαστα προτεχόμενα ἔκαστα. For αὐτός, Ar. *Ach.* 504, αὐτοὶ γάρ ἐσμεν ('we are by ourselves'), κοὔπω ξένοι πάρεισιν.

1285 οὐ δραπέτην τὸν κλῆρον.] 'For the lot he cast in was no skulking lot, no lump of crumbling glebe.' The word κλῆρος was a stone or a potsherd, which its owner marked so that he might know it again: *Il.* VII. 175, κλῆρον ἐσημήναντο ἕκαστος. If for this a lump of damp earth were substituted by fraud, it would crumble to pieces when the helmet was shaken, and its owner would run no risk of being chosen for a service of danger by his lot coming out first. After the Dorian conquest of Peloponnesus (said the legend), it was arranged that the Heraclid chiefs,—Temenus, Cresphontes, and (if Aristodemus (represented by his heirs)—should divide the territory by lot. He whose lot came out first was to have Argos; the second, Sparta; the third, Messenia. Cresphontes wished to get Messenia. He therefore cast into the urn a lump of clay instead of a stone, and through this fraud was drawn third. (Apollodorus *Biblioth.* II. 8.) According to Pausanias (IV. 3) the lot which crumbled in the urn was that of the sons of Aristodemus. Plautus seems to follow the latter version, *Cas.* II. 6. 46: *Atque ut Heraclis gemini esse, si sors Heraclidis proveniet, in sortiendi aut dissentit*.—Ch. *Ita ut liquescas ipse!*

ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
κυνῆς ἔμελλε πρῶτος ἅλμα κουφιεῖν;
ὅδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρών,
ὁ δοῦλος, οὑκ τῆς βαρβάρου μητρὸς γεγώς.
δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;
οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφυ πατὴρ
ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;

1286 ἀλλ' ὃς εὐλόφου, κ.τ.λ.] *Il.* VII. 182, ἐκ δ' ἔθορεν κλῆρος κυνέης ὃν ἄρ' ἤθελον αὐτοί, Αἴαντος.

1287 ἅλμα κουφιεῖν] = κοῦφον ἅλμα ἀλεῖσθαι; (Eur. *El.* 861, οὐράνιον πήδημα κουφίζουσα.) Cf. *O. T.* 193, δράμημα νωτίσαι = δράμημα δραμεῖν νωτίσαντα: Bion *idyll.* 15. 1, μέλος λιγαίνειν = λιγὺ μέλος ᾄδειν.

1288 σὺν δ' ἐγώ] Cf. v. 959, note. Teucer often appears in the *Iliad* as the companion of his half-brother: cf. *Il.* VII. 266: 'Ninth 'came Teucer, drawing his back-'bent bow; and he took his place 'under the shield of Ajax son of 'Telamon. Then Ajax would a little 'lift his shield: and when the hero 'Teucer, having glanced around, had 'shot his arrow and struck some one 'in the throng of battle, that man 'fell upon the spot and gave up his 'life; but Teucer retreating, as a 'child to his mother, would seek 'shelter with Ajax; and Ajax would 'cover him with his bright shield.'

1289 ὁ δοῦλος.] Cf. v. 1020, note.

1290 καὶ θροεῖς;] 'With what 'face *canst* thou utter the words?' Cf. *O. T.* ποῖον ἄνδρα καὶ λέγεις; *Trach.* 314, τί δ' ἄν με καὶ κρίνοις; Aesch. *Ag.* 269, ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; 'at what time '*was* the city captured?' Eur. *Hipp.* 1171, πῶς καὶ διώλετ', εἰπέ.—For θροεῖς, cf. v. 67, note.

1291 οὐκ οἶσθα, κ.τ.λ.] οὐκ οἶσθα ἀρχαῖον Πέλοπα, ὃς σοῦ πατρὸς πατὴρ προὔφυ, ὄντα βάρβαρον,—Φρύγα;—Agamemnon had taunted Teucer with being the son of a captive, Hesione. Teucer retorts that (1) Pelops, the grandfather of Agamemnon, was a barbarian: (2) Atreus, the father of Agamemnon, an impious murderer: (3) Aerope, the wife of Atreus, an adulteress.

1292 ἀρχαῖον Πέλοπα.] 'Pelops of 'old.' The epithet ἀρχαῖον emphasizes the fact that a barbarian,—a Phrygian,—was *founder* of the Atreid dynasty,—the highest source to which they could trace back their lineage;—in contrast with those great houses of Greece which claimed a direct descent from a hero or a god,—as the Aeacidae (v. 387) from Zeus himself.

Φρύγα.] Pelops, king of the Maeonians, a Phrygian tribe, was said to have been driven from his capital on Mt. Sipylus, S. of the Hermus in Lydia, by Ilus, king of Troy (Paus. II. 22). He migrated to Pisa in Elis; and his son Atreus afterwards became king of Mycenae. The term 'Phrygian' included several cognate peoples beyond the limits of Phrygia proper,—*e.g.* the Trojans, the Mysians, the Maeonians of Lydia, the Mygdonians of Bithynia, the Doliomans of Cyzicus. Cf. v. 1054, note.

1293 δυσσεβέστατον.] It seems better to take δυσσεβέστατον with σέ than with Ἀτρέα or with δεῖπνον. The simple emphasis of 1294 would be weakened rather than pointed by an epithet.

1294 ἀδελφῷ.] Θυέστῃ. Cf. Aesch.

αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ᾗ
λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατὴρ
ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν.
τοιοῦτος ὢν τοιῷδ' ὀνειδίζεις σποράν;
ὃς ἐκ πατρὸς μέν εἰμι Τελαμῶνος γεγώς,
ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν

Ag. 1569, Ἀτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ | τῷ 'μῷ, κρεουργὸν ἦμαρ εὐθύμως ἄγειν | δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν. Hor. *A. P.* 91, *cena Thyestae.*

1295 **Κρήσσης.**] Aerope, daughter of Catreus, king of Crete, and granddaughter of Minos. The term 'Cretan' is in itself a reproach. Cf. Epimenides (? circ. 600 B.C.), *ap.* St Paul, Ep. to Titus i. 12, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. The popularity of the Cretans probably had not been increased by their failure to aid the national cause on the eve of the Persian invasion (Her. VII. 169 ff.).

1296 **ἐπακτὸν ἄνδρα.**] 'A paramour:' 'a lover *imported* (ἐπακτόν) 'into the bed of her lawful husband.' Cf. Eur. *Ion* 592, πατρός τ' ἐπακτοῦ καὐτὸς ὢν νοθαγενής, 'the son of a '*false* father (of an adulterer), and himself a bastard.' According to the legend followed by Euripides in his Κρῆσσαι, Catreus, father of Aerope, on detecting her guilty love for a slave, consigned her to Nauplius, king of Euboea, to be drowned. But Nauplius spared her life, and she afterwards married Atreus. According to another version of the story, followed by Sophocles in his *Atreus* (Schol. ad Eur. *Or.* 802), it was Atreus who caught his wife in adultery with his brother Thyestes: cf. Ovid *Trist.* II. 391, *Si non Aeropen frater sceleratus amasset.* The words ὁ φιτύσας πατήρ here must mean *Aerope's* father Catreus, and are therefore decisive for the former version of the legend. But Schneidewin appears wrong in saying that ἐπακτὸν ἄνδρα = ξένον, 'a foreigner,' and could not apply to Thyestes. ἐπακτὸν = simply 'adventitious,'—'brought in as a paramour,' in contrast with the lawful husband.

1297 **ἐφῆκεν...διαφθοράν.**] '*Consigned* her as a prey to the dumb 'fishes.' ἐφῆκε, since he gave her to Nauplius, charging him to drown her. This charge was not, in fact, executed: but ἐφῆκε implies only that it was *given*.

ἐλλοῖς.] ἐλλός, a rare form for the epic ἔλλοψ: Hes. *Sut.* 212, ἔλλοπας ἰχθῦς. The etymology is unknown. Some derive it from ἴλλεσθαι (as in ἴλλοψ) in the sense of εἴργεσθαι, 'debarred from utterance:' (Buttm. *Lexil.* p. 265, *n.* 1). Cf. Aesch. *Pers.* 579, σκύλλονται πρὸς ἀναύδων, ἐή, | παίδων τᾶς ἀμιάντου, 'voiceless children of the stainless,' dumb fishes of the sea.

διαφθοράν.] 'A prey.' Eur. *H.F.* 458, ἔτεκον μὲν ὑμᾶς, πολεμίοις δ' ἐθρεψάμην | ὕβρισμα κἀπίχαρμα καὶ διαφθοράν.

1299 **ἐκ πατρὸς μέν.**] The second clause, ἐκ δὲ μητρός, which ought properly to have followed, is lost in the change of construction,—ὅστις ἐμὴν ἴσχει μητέρα.

1301 **ἴσχει ξύνευνον.**] '*Won* my 'mother for his bride:' ἴσχει, historic present; not, 'has to wife.'

φύσει.] 'By birth.' Cf. *El.* 1125, ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν, 'or a relation (πρὸς αἵματος) 'by *birth*.'

1302 **Λαομέδοντος.**] For the genitive cf. v. 172, Διὸς Ἄρτεμις, *note.*—Apollo and Poseidon having been defrauded by Laomedon of their

βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν
δώρημ' ἐκείνῳ 'δωκεν Ἀλκμήνης γόνος.
ἆρ' ὧδ' ἄριστος ἐξ ἀριστέοιν δυοῖν
βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος,
οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;
εὖ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
βαλεῖτε χἠμᾶς τρεῖς ὁμοῦ συγκειμένους.
ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ
θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ

wages for building the walls of Troy, the seagod sent a dragon into the Trojan territory. Hesione, daughter of Laomedon, was doomed to be sacrificed to the monster, when Heracles slew it, and saved her. Cheated of his promised reward—the horses given to Tros by Zeus—Heracles levied war against Troy, sacked the city, and gave Hesione to Telamon. (*Il.* v. 638: Pind. *I.* V. 41 ff.)

ἔκκριτον] = ἐξαίρετον, *eximis*—something *reserved*,—when the rest of the booty is apportioned by lot,—as a gift of honour for a specially distinguished person. Cf. Aesch. *Eum.* 378, τῶν αἰχμαλώτων χρημάτων λάχος μέγα, | ἐξαίρετον δώρημα Θησέως τόκοις (*i.e.* Sigeum, *specially assigned* to the Athenians after the conquest of the Troad). Virg. *Aen.* VIII. 551, *Dantur equi Teucris ... Ducunt* exsortem (*equum*) *Aeneae.*

1304 **ἄριστος ἐξ ἀριστέοιν δυοῖν.**] 'Born to the nobleness of two noble 'parents'—the heir of their nobleness, though not of their nobility. The Homeric term ἀριστεύς involves the notions both of *valour* and of *good birth.* But ἄριστος could scarcely include the notion of εὐγενέστατος, although the positive ἀγαθός sometimes stands for εὐγενής, *e.g.* Pind. *O.* VII. 166, πατέρων ἐξ ἀγαθῶν. Teucer predicates both nobility and nobleness of his parents: but conscious that technically he is νόθος, he is content to claim for himself τὸ γενναῖον rather than τὸ εὐγενές.

δυοῖν.] Whereas only *one* of Agamemnon's parents could be called in any just sense 'noble.' Aerope, a princess by birth, was by her acts base.

1305 **τοὺς πρὸς αἵματος.**] 'My 'kinsman' Ajax: (for the plural, cf. v. 734, *note*). Agamemnon had tauntingly desired Teucer to find a *freeborn* advocate to plead the cause of Ajax (v. 1260). 'It can be no 'dishonour to Ajax,' Teucer replies, 'that his cause should be pleaded 'by the son of Telamon and Hesione.' For the phrase οἱ πρὸς αἵματος, 'those appertaining to, connected 'with, one's blood,' cf. *El.* 1125, ἢ φίλων τις ἢ πρὸς αἵματος, 'a friend or a blood-relation.'

1307 **ὠθεῖς ἀθάπτους.**] 'Seekest 'to repulse from burial:' ἀθάπτους proleptic: v. 517, *note.*

λέγων.] ὅτι ὠθεῖς.

1308 **που**] = ποι: v. 1237, *note.*

1309 **τρεῖς ὁμοῦ συγκειμένους.**] 'Ye will cast forth along with him 'our three corpses also:' *i.e.* 'While 'I have life, I will never permit you 'to lay hands on the corpse: while 'Tecmessa and Eurysaces live, they 'will never cease to cling to it.' The mother and child were still kneeling as suppliants beside the body: cf. v. 1171 ff. Συγκειμένους is explained by ἐπεὶ καλόν μοι...θανεῖν, κ.τ.λ.

1311 **προδήλως.**] 'In the sight of

γυναικός, ἢ τοῦ σοῦ γ' ὁμαίμονος λέγω;
πρὸς ταῦθ' ὅρα μὴ τοὐμόν, ἀλλὰ καὶ τὸ σόν.
ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

ΧΟΡΟΣ

ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,
εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει.

'all men:' 'publicly.' His death would be a public protest against the cruel insult put upon his kinsman. Whereas, if he fell in battle, his loss would be scarce heeded among the multitude of victims slain in the cause of a worthless woman.

1312 **τοῦ σοῦγ'.**] 'Or rather (γε) 'thy brother's (wife), I mean.' τοῦ σοῦ γ' is Hermann's conjecture for the τοῦ σοῦ θ' of the MSS. He suggests that when Γ had been corrupted into T, T was altered into Θ before the aspirate. Franck defends τοῦ σοῦ θ', taking τε as = ἤτοι: but this will not stand in Attic. Dindorf conjectures τοῦ σοῦ ξυναίμονος. Martin τοῦδ'. Donaldson (*Greek Gramm.* p. 292), σοῦ τοῦδ'—inferring from vv. 1116, 1319, that Menelaus is *present* as a κωφὸν πρόσωπον: but see v. 1319, *note* on Ἀτρειδῶν.

1313 **τοὐμόν.**] 'My interest:' cf. v. 124.

1315 **ἐν ἐμοί.**] 'To play the bully with me:' lit. 'upon me.' Cf. v. 43, *note.*

1315—1375. *Enter* ODYSSEUS *by the side door on the spectators' left, as from the camp.*—*Ch.* 'King Odysseus, thou hast come in season, if thou wilt but mediate.—*Od.* And what is it, friends? Afar I heard the voices of the Atreidae loud over this brave man's corpse.—*Ag.* King Odysseus, this man would bury Ajax in my despite.—*Od.* May a friend speak the truth without a breach of friendship? For the love of the gods, cast not forth this man unburied! Hate not so fiercely as to tread Justice under foot. He was my foe too: but never will I conceal this,—that of all the Greeks at Troy, Ajax was second only to Achilles. Therefore with no fairness canst thou slight him. 'Tis not the dead man, it is the laws of heaven that thou wouldest wrong.—*Ag.* Thou the champion of Ajax? thou eager to grace a dead enemy?—*Od.* I hated him when it was the time to hate: in the dead man's worth I now forget his enmity.—*Ag.* And thou biddest me bury this corpse?—*Od.* Surely: I myself will some day need a grave.—*Ag.* Thine, then, not mine, shall the deed be called. To thee I would grant a larger boon: but Ajax in death as in life is to me most hateful.' (*Exit* AGAMEMNON, v. 1373.)—There are now (v. 1315) three actors on the stage at once,—Teucer, Agamemnon, Odysseus: but Teucer is mute till Agamemnon departs (v. 1373). Similarly in vv. 91—117 Odysseus is mute while Ajax is present. It seems probable that when the *Ajax* was composed the tritagonist was a recent innovation, admitted only under this restriction.

1316 **καιρὸν ... ἐληλυθώς.**] Cf. v. 34, *note.*

1317 **ξυνάψων ... συλλύσων.**] 'If 'not to embroil, but to mediate, thou 'art here:' 'to help, not in tighten-'ing, but in loosing, the knot.' ἅπτειν, 'to tie, fasten,' ἅμμα, a knot: συνάπτειν, here 'to *help in* tying,' opposed to συλλύσων. But συνάπτειν usually = 'to join *together* (σύν):' cf. Eur. *Suppl.* 479, ἐλπὶς βροτοῖς κάκιστον, ἣ πολλὰς πόλεις | ξυνῆψε, 'brings into collision,'—a use of the word which must not be confused with that in the text.—Cf. *Ant.* 39 (Ismene to Antigone), τί δὲ...λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον, '(if Creon's command is absolute), 'what can I vantage thee by seeking 'to *loose* or *tighten* it?' Can I make it either less or more stringent?

ΟΔΥΣΣΕΥΣ

τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ᾐσθόμην
βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔΥΣΣΕΥΣ

ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

1318 **ἄνδρες.**] The courteous form of address, ἄνδρες—the honourable patronymic, Ἀτρειδῶν—the designation of Ajax as ἄλκιμος—proclaim at the outset that Odysseus has come as a mediator.

1319 **Ἀτρειδων.**] The voice of Menelaus, raised in angry altercation, had first met the ear of Odysseus. After an interval (= vv. 1160—1226) his attention had again been attracted by the angry tones of Agamemnon. This time his curiosity was roused, and he came to see what was the matter.—The conjecture σοῦ τοῦδ' in v. 1312 assumes that Menelaus was now present. But, if he was present, at any rate he was silent: the words βοὴν Ἀτρειδῶν therefore prove nothing. It is true that at v. 1116 Teucer bids Menelaus to go and *bring* Agamemnon: but it cannot be assumed on such slender evidence that Menelaus did in fact return. At a time when a third actor was tolerated only as a mute person (v. 1315, *note*), it is improbable that a fourth actor would have been tolerated at all.

1320 **κλύοντές ἐσμεν.**] Cf. v. 588, προδοὺς γένῃ, *note.*

1321 **ἄναξ Ὀδυσσεῦ.**] The courtesy of Odysseus to the disputants made his mediatory purpose clear: the courtesy of Agamemnon to Odysseus makes it hopeful.

1322 **συγγνώμην ἔχω.....συμβαλεῖν.**] The infinitive depends on συγγνώμην ἔχω as = παρίημι, συγχωρῶ. Cf. Her. III. 53, συνεγινώσκετο ἑωϋτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν.—The phrase συγγνώμην ἔχειν occurs also in another sense, 'to admit of excuse:' Thuc. III. 44, ἤν τε...ἀποφήνω πάνυ ἀδικοῦντας αὐτούς .. ἤν τε καὶ ἔχοντές τι συγγνώμης εἶεν.

1323 **φλαῦρα.**] Lobeck shews by quotation that φλαῦρος was preferred to φαῦλος in such phrases as φλαῦρόν τι εἰπεῖν περί τινος, φλαύρως ἀκούειν.

συμβαλεῖν ἔπη κακά.] 'To join 'wordy war:' *conviciorum quasi pugnam committere.* Eur. *I. A.* 830, αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους: *Med.* 522, ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν. Cf. id. *Heracl.* 458, τοῖς σοφοῖς...ἔχθραν συνάπτειν (but λόγους συνάπτειν in a *friendly* sense, id. *Suppl.* 566).

ΑΓΑΜΕΜΝΩΝ

ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ

τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;

ΑΓΑΜΕΜΝΩΝ

οὔ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.

ΟΔΥΣΣΕΥΣ

ἔξεστιν οὖν εἰπόντι τἀληθῆ φίλῳ
σοὶ μηδὲν ἧσσον ἢ πάρος ξυνηρετμεῖν;

1324 **δρῶν...τοιαῦτά με.**] 'He was 'doing the like to me,'—*i. e.* abusing me.—ποιεῖν, δρᾶν, like *facere*, are often used to avoid repeating a verb of more special sense: cf. v. 1155, Dem. *de Cor.* p. 242. 28, ἐρώτησον αὐτούς· μᾶλλον δ' ἐγὼ τοῦθ' ὑπὲρ σοῦ ποιήσω. Here ἤκουσεν αἰσχρά = ἐγὼ αἰσχρὰ ἔλεξα αὐτῷ· ἦν γὰρ δρῶν τοιαῦτα (*i.e.* αἰσχρὰ λέγων) ἐμέ.

1325 **τί γάρ ......βλάβην ἔχειν;**] 'What then hath he done to thee so 'grievous that (ὥστε καὶ) thou art 'injured?' βλάβην ἔχω = βέβλαμμαι: Aesch. *Eum.* 766, ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν, 'so that 'Orestes for doing this should take 'no harm.' This seems better than to render:—(1) 'What thing hath 'he done to thee so bad that it is 'fraught with injury?'—Eur. *Ion* 1350, ἔχει δέ μοι τι κέρδος ἢ τινα βλάβην; (2) 'What hath he done so 'bad that he deserves to suffer for it?'

1326 **οὔ φησιν ... ἐάσειν ...ἀλλὰ θάψειν.**] Her. VII. 104, οὐκ ἐῶν φεύγειν (= κελεύων μὴ φεύγειν) ἀλλ' ἐπικρατέειν: Soph. *Tr.* 71, μή μ' ἄτιμον ἀποστείλητε (= μή με μὴ δέξησθε) ἀλλ' ἀρχέπλουτον (sc. δέξησθε).

1329 **ξυνηρετμεῖν.**] Cf. Aesch. *Theb.* 272, ἀντηρέτας ἐχθροῖσι, 'opponents 'for their foes:' ὑπηρετεῖν, 'to row 'obediently,' to 'render service.' Eur. *I. T.* 599, ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφοράς, | οὗτος δὲ συμπλεῖ: Soph. *Ant.* 541, ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. In Aesch. *Ag.* 814 the good accord between Odysseus and Agamemnon is described by the latter in a different metaphor:—μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἑκὼν ἔπλει, | ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειραφόρος, 'when once 'in harness, worked pleasantly at my 'side.'—*Paley*. Dindorf keeps the vulgate ξυνηρετμεῖν. Lobeck (whom Schneidewin follows) ξυνηρετεῖν. He observes:—'Ξυνηρετμεῖν is nowhere 'found, except that Dindorf has re- 'stored it from two MSS. in the 'verses of Euripides *ap.* Athen. x. 'p. 413 D.—in which place ξυνηρε- 'τεῖν (preferred by Matthiae *ad Fragm.* 'p. 101) seems more suitable. Nor 'is there any other instance of a verb 'derived from the adjective, though 'of these there is good store,—ἐπή- 'ρετμος, εὐήρετμος, ἰσήρετμος, φιλή- 'ρετμος, λευκήρετμος,—some of them 'capable by their meanings of origi- 'nating verbs. Ξυνηρετμεῖν is no 'more Greek than ὑπηρετμεῖν.'

ΑΓΑΜΕΜΝΩΝ

εἴπ'· ἢ γὰρ εἴην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ

ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
μὴ τλῇς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν·
μηδ' ἡ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.
κἀμοὶ γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,
ἐξ οὗ 'κράτησα τῶν Ἀχιλλείων ὅπλων,
ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
οὔταν ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν
ἕν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.

1330 **εἴην οὐκ ἂν εὖ φρονῶν.**] Sc. εἰ μὴ ἀκούσαιμι. Cf. *O. T.* 318, ταῦτα γὰρ καλῶς ἐγὼ | εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην,—sc. εἰ μὴ διώλεσα. Thuc. I. 68, ὁρᾶτε...ἐπιβουλεύοντας αὐτούς......· οὐ γὰρ ἄν ποτε Κέρκυράν τε ὑπολαβόντες εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν,—sc. εἰ μὴ ἐπεβούλευον.

1331 **φίλον......μέγιστον.**] Agamemnon, to whom Ajax was 'most hateful' (v. 1373), recognises his 'greatest friend' in Odysseus—in the same man whom the champion of Ajax addresses as 'ἄριστε' (v. 1381). Thus οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ (v. 1252);—good sense, φρόνησις, gains every voice, while mere ἀνδρεία, the arrogance of physical force, only makes enemies. Cf. v. 124, *note*.

1333 **βαλεῖν**] = προβαλεῖν: cf. v. 1309.

1334 **ἡ βία.**] 'Thy vehemence,' the stress of thy passion. Cf. Pind. *O.* IX. 115, Πατρόκλου βιατὰν νόον, 'his *violent* mind.' But in *El.* 256, ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν = ἡ ἀνάγκη, 'the force of circumstances.'

1336 **ποτέ.**] For Odysseus, the death of Ajax, although so recent, makes a gulf between the present and the past.

ἔχθιστος.] 'My worst foe:' 'most 'hostile to me and most hated by 'me,'—the active and passive senses being combined. By rendering the word *infensissimus*, Schneidewin unduly excludes the passive sense. Cf. v. 1134 (Menelaus speaking of Ajax), μισοῦντ' ἐμίσει.

1338 **ἔμπας.**] (καίπερ) ὄντα τοιόνδε, ἔμπας (= ὅμως) οὐκ ἂν ἀτιμάσαιμι: cf. v. 122.

1339 **οὔταν.**] Elmsley's emendation. (1) A majority of the MSS. have οὐκ ἄν, as in Aesch. *Theb.* 557, θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγώ (Mr Paley, ἄν). In both places Dindorf defends ἄν. (2) Hermann, οὐκ ἄν γ'. (3) Brunck, οὔκουν. (4) Schneidewin, οὐ κἄν. (5) Bothe, οὐκ ἀντατιμάσαιμ' ἄν.—For the double ἄν cf. v. 537, *note*: v. 155.

1340 **ἕν' ἄνδρ' ἄριστον.**] Eur. *Her.* 8, πόνων | πλείστων μετέσχον εἷς ἀνήρ: Virg. *Aen.* II. 426, *Rhipeus, iustissimus unus Qui fuit in Teucris.*

1341 **πλὴν Ἀχιλλέως.**] *Il.* II. 768,

ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι·
οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῇς.

ΑΓΑΜΕΜΝΩΝ

σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ

ἔγωγ'· ἐμίσουν δ', ἡνίκ' ἦν μισεῖν καλόν.

ΑΓΑΜΕΜΝΩΝ

οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ

μὴ χαῖρ', Ἀτρείδη, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ

τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον.

μέγ' ἄριστος ἔην Τελαμώνιος Αἴας | ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ (Ἀχιλεὺς) πολὺ φέρτατος ἦεν. Alcaeus (*frag.* 48) calls Ajax ἄριστον πεδ' Ἀχίλλεα. Pindar (*N.* VII. 27) κράτιστον Ἀχιλέος ἄτερ. Hor. *Sat.* II. 3. 193, *Ajax heros ab Achille secundus.*

1343 **τοὺς θεῶν νόμους.**] Cf. v. 1129, *note.* For the omission of the article before θεῶν, cf. v. 118, τὴν θεῶν ἰσχὺν, *note*: v. 664.

1344 **εἰ θάνοι.**] For the optative, cf. v. 521, εἴ τι πάθοι, *note.*

1345 **τὸν ἐσθλόν.**] Agreeing with ἄνδρα. The qualifying epithet gains in emphasis by its postponement. Schneidewin makes τὸν ἐσθλὸν the subject: ὁ ἐσθλὸς οὐ βλάπτει ἄνδρα θανόντα. But Odysseus is arguing that, whatever may be the practice in ordinary cases, a *generous* foe should be respected after death. Cf. vv. 1319, 1355, 1357.

1346 **ταῦτα.**] For the accus., cf. ἁμαρτάνουσιν...ἔπη, v. 1096, *note.*

1347 **ἔγωγ'.**] Cf. v. 104.

1348 **προσεμβῆναι.**] 'Then 'shouldst thou not do more, and 'trample upon him dead?' προσεμβῆναι, trample upon him *in addition to* overthrowing him. Cf. *El.* 455, καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς | ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί.

1349 **Ἀτρείδη.**] Propitiatory, as in v. 1319.

κέρδεσιν τοῖς μὴ καλοῖς.] Odysseus—himself κέρδεα εἰδὼς (*Il.* XXIII. 709)—reminds Agamemnon that οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν (*Ant.* 312). Cf. *ib.* 326, τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

1350 **τόν τοι τύραννον.**] It is not easy, Agamemnon says, for a monarch to maintain order, and at the same time to avoid a breach of special duties towards the gods. In the interests of good government the king is bound to make an example of lawless offenders. If the transgressor has been placed by death beyond the reach of actual punishment, it must be symbolised by indignities inflicted upon his corpse. (See Creon's speech, in which he reasons thus, *Ant.* 182—210, and *ib.* v. 677, οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις.) On the other hand εὐσέβεια towards Hades and Persephone demands the burial of the dead: cf. v. 1129, *note.* —Stage-epigrams upon the evils of the τυραννὶς were always popular at Athens, where the tyranny of the Peisistratidae had left bitter memories. Thus Aesch. *P. V.* 232, ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι | νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. Soph. *Ant.* 506, ἡ γὰρ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ, | κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.

ΟΔΥΣΣΕΥΣ

ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ

κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

ΟΔΥΣΣΕΥΣ

παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ

μέμνησ' ὁποίῳ φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ

ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

ΑΓΑΜΕΜΝΩΝ

τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ

νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ.

1352 **κλύειν, κ.τ.λ.**] Cf. v. 668, *note.*

1353 **κρατεῖς τοι, κ.τ.λ.**] 'Know that it is a victory to be overcome by friends.' To be overruled by those who are identified with one in sympathy and interest is no defeat at all; their cause is one's own. In Aesch. *Theb.* 713, the phrase νίκη κακή is explained to mean, 'a victory consisting in defeat,—a wise deference to the judgment of friends. Cf. v. 484, δὸς ἀνδράσιν φίλοις | γνώμης κρατῆσαι.—For the genitive after νικᾶσθαι, as implying *inferiority* and therefore *comparison*, cf. Eur. *Med.* 315, σιγησόμεσθα, κρεισσόνων νικώμενοι (= ἥσσονες ὄντες): so ἡττᾶσθαι, ἐλαττοῦσθαι, κρατεῖσθαι, μειοῦσθαι, ὑστερεῖν.

1356 **ἐχθρόν.**] Menelaus had maintained the impropriety of granting burial to πολέμιοι (v. 1132),—a view partly sanctioned by the religious sentiment of Greece. The rancour of Agamemnon declares itself in a plainer and more repulsive form. He openly advocates the maintenance towards the dead of *private* enmity.

1357 **νικᾷ γάρ, κ.τ.λ.**] 'Yes: with me his worth far outweighs his enmity.' Properly—ἡ ἀρετὴ νικᾷ με μᾶλλον ἢ ἡ ἔχθρα. But since νικᾷ involves the notion of comparison, it is followed by a genitive, as if we had—ἡ ἀρετὴ παρ' ἐμοὶ πολὺ κρείσσων ἐστὶ τῆς ἔχθρας.

ΑΓΑΜΕΜΝΩΝ

τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτοῖς.

ΟΔΥΣΣΕΥΣ

ἦ κάρτα πολλοὶ νῦν φίλοι καὖθις πικροί.

ΑΓΑΜΕΜΝΩΝ

τοιούσδ᾽ ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους;

ΟΔΥΣΣΕΥΣ

σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ

ἡμᾶς σὺ δειλοὺς τῇδε θἠμέρᾳ φανεῖς.

ΟΔΥΣΣΕΥΣ

ἄνδρας μὲν οὖν Ἕλλησι πᾶσιν ἐνδίκους.

1358 **τοιοίδε, κ.τ.λ.**] 'Nay, men of thy sort the world calls unstable.' ἔμπληκτοι· ἄστατοι καὶ εὐμετάβολοι. Thuc. II. 82, τὸ ἐμπλήκτως ὀξύ, 'impulsive vehemence,' opposed to true ἀνδρεία. Aeschin. *de Fals. Legat.* p. 50. 10, ὀνειδίσας δέ μοι καὶ πολιτείας ἐμπληξίαν ('inconstancy,') εἰ πεπρεσβευκὼς πρὸς Φίλιππον πρότερον παρεκάλουν ἐπ᾽ ἐκεῖνον τοὺς Ἕλληνας.—βροτοῖς, 'in the sight of men:' for the dative cf. v. 1282, ὑμῖν, *note*.—Schneidewin, βροτῶν: and this is preferred by Lobeck, though he reads βροτοῖς with the MSS. Cf. Eur. *I. A.* 922, λελογισμένοι γὰρ οἱ τοιοίδ᾽ εἰσὶν βροτῶν. But no instance is produced of such a pleonasm as οἱ τοιοίδε φῶτες βροτῶν. Or if taken with the predicate ἔμπληκτοι, φῶτες is weak.

1359 **νῦν......καὖθις**] 'Now... and anon.' νῦν μὲν ... νῦν δὲ are not used like *nunc—nunc*. The νῦν must therefore be taken literally.

πικροί] *Infensi*. Aesch. *Cho.* 226, τοὺς φιλτάτους γὰρ οἶδα νῷν ὄντας πικρούς. 'We call a man unstable who veers from hate to love.'—'And yet there are enough who veer from love to hate.' The irony is more covert than in v. 1361; but there is a reference to v. 1331. Agamemnon—recently so cordial in his protestations—was already sufficiently πικρός to use the insulting word 'ἔμπληκτοι.'

1360 **τοιούσδε**] *i. e.* τοὺς εὐμεταβόλους:—with the implied sarcasm that Odysseus himself was a friend of this sort. Cf. v. 1346.

1361 **σκληρὰν ἐπαινεῖν, κ. τ. λ.**] Instead of making a direct reply, and so embittering the altercation, Odysseus borrows the other's phrase only in order to turn aside his question. The same adroitness was exercised more than once in his dialogue with Athene: vv. 78, 80.

1362 **δειλοὺς φανεῖς.**] 'Thou wilt make us (Menelaus and me) seem cowards:'—'it will be said that Teucer's threats (vv. 1155; 1313—1315) frightened us into yielding.'—φανεῖς, fut.—παρέξεις φαινομένους: cf. v. 1020, φανεῖς, *note*.

τῇδε θἠμέρᾳ.] 'This day'—*i. e.* 'ere thou hast done:'—a mode of giving emphasis to the assertion. Cf. Plaut. *Asin.* III. 3. 40, *hodie numquam ad vesperum vivam*. For the crasis cf. v. 778, *note*. Schneidewin, as there, τῇδ᾽ ἐν ἡμέρᾳ.

1363 **μὲν οὖν.**] *Immo vero*. Plato *Phaedr.* p. 230 A, ΣΩ. ἆρ᾽ οὐ τόδε ἦν τὸ δένδρον ἐφ᾽ ὅπερ ἦγες ἡμᾶς; ΦΑΙ. τοῦτο μὲν οὖν αὐτό.

Ἕλλησι.] For the dative cf. v. 1282, *note*.

ΑΓΑΜΕΜΝΩΝ

ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἐᾶν;

ΟΔΥΣΣΕΥΣ

ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ᾽ ἵξομαι.

ΑΓΑΜΕΜΝΩΝ

ἦ πάνθ᾽ ὅμοια· πᾶς ἀνὴρ αὑτῷ πονεῖ.

ΟΔΥΣΣΕΥΣ

τῷ γάρ με μᾶλλον εἰκὸς ἢ ᾽μαυτῷ πονεῖν;

ΑΓΑΜΕΜΝΩΝ

σὸν ἆρα τοὔργον, οὐκ ἐμὸν κεκλήσεται.

ΟΔΥΣΣΕΥΣ

ὡς ἂν ποιήσῃς, πανταχῇ χρηστός γ᾽ ἔσει.

ΑΓΑΜΕΜΝΩΝ

ἀλλ᾽ εὖ γε μέντοι τοῦτ᾽ ἐπίστασ᾽, ὡς ἐγὼ

1365 **ἔγωγε.**] Cf. vv. 104, 1346.

καὶ γὰρ αὐτός, κ.τ.λ.] 'For I myself will come to that:' sc. εἰς τὸ θάπτεσθαι. Here, as in a former case,—the merciful dispositions of Odysseus spring from a sense that he himself is liable to the same ills for which he pities others. Cf. v. 124, 'I pity (Ajax) in his misery..., considering my own case no less than his. For I see that all of us who breathe are nothing more than phantoms or fleeting shadows.' For ἵξομαι, cf. *O. C.* 273, νῦν δ᾽ οὐδὲν εἰδὼς ἱκόμην ἵν᾽ ἱκόμην,—*i. e.* 'have come into my present plight.'

1366 **ἦ πάνθ᾽ ὅμοια, κ. τ. λ.**] 'Truly in all things alike each man works for himself,'—αὑτῷ, 'in his own interest.' Cf. Eur. *H. F.* 387, (Heracles) ἐξέπραξε μόχθον, [Μυκηναίῳ πονῶν τυράννῳ,—'working *for* Eurystheus.' That αὑτῷ is the dat. commodi, is shewn by v. 1366,—'And for whom should I work more fitly than for myself?' But Dindorf, Hermann, Lobeck, Schneidewin make αὑτῷ depend on ὅμοια: 'truly every man does all things like himself,'—consistently with his own character; meaning that Odysseus is consistently regardful of his own interest. To this version there are at least two objections:—(1) Its incongruity with the next verse, in which τῷ, ἐμαυτῷ are manifestly dativi commodi. (2) πονεῖ loses its special force, and is reduced to a mere equivalent for ποιεῖ. But the true meaning is:—'When a man takes *trouble*, it is always for some selfish end.'

1369 **πανταχῇ.**] 'In any case,'—'whether you take an active part in the burial of Ajax, or merely abstain from hindering it.' Cf. v. 1241, πανταχοῦ, *note*. Hermann and Lobeck read πανταχοῦ. Here it would mean 'on all grounds,' rather than 'in any case.'

χρηστός.] Cf. 410, χρήσιμον, *note*.

1370 **ἀλλ᾽ εὖ γε μέντοι, κ. τ. λ.**]

σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
οὗτος δὲ κἀκεῖ κἀνθάδ' ὢν ἔμοιγ' ὁμῶς
ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἃ χρῇς.

ΧΟΡΟΣ

ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμῃ σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ.

ΟΔΥΣΣΕΥΣ

καὶ νῦν γε Τεύκρῳ τἀπὸ τοῦδ' ἀγγέλλομαι
ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον

'Nay, (ἀλλά) but (εὖ τοι) of this be very sure.'—γε emphasizing εὖ. Cf. *Trach.* 1107, ἀλλ' εὖ γέ τοι τόδ' ἴστε: *Ant.* 1064, ἀλλ' εὖ γέ τοι κάτισθι.

1372 **ουτος**] *Aias.*

κἀκεῖ κἀνθάδ' ὤν.] 'As on earth, (ἐνθάδε ὤν), so likewise in the shades (ἐκεῖ):' cf. v. 855, *note*.

1373 **ἃ χρῇς.**] The short forms χρῇς, χρῇ, = χρῄζεις, χρῄζει, are read in Soph. *El.* 1373, εἴτε χρῇς θανεῖν: *Ant.* 887, εἴτε χρῇ θανεῖν (Dindorf): Cratinus *ap.* Suid. s. v., νῦν γὰρ δή σοι παρὰ μὲν θεσμοὶ τῶν ἡμετέρων, παρὰ δ' ἀλλ' ὅ τι χρῇς. In Eur. *Hipp.* 345, Ar. *Ach.* 650, instead of χρῇς, χρῇ, Dindorf now reads χρῇ.

Exit AGAMEMNON.

1376—1420. *Odysseus.* 'And now I offer to Teucer a friendship as thorough as our former enmity; and I would bear part in honouring the brave dead.—*Teucer.* Brave Odysseus, thou hast earned my fullest thanks; and hast deceived my reckoning much. For though thou wert this man's bitterest foe, thou alone hast taken his part against those who would have exulted over the dead. May Zeus, may the avenging Fury and effectual Justice give them their reward! But in these rites I fear to let thee share, lest so I grieve the dead. In all else work with us; and know that we count thee a true friend.—*Od.* As thou wilt; I obey thee, and depart. (*Exit* ODYSSEUS) —*Teucer* (*to* CHORUS *and Attendants*). Enough,—let us delay no more. Haste, some to dig the grave,—some, to place the caldron for ablution,—let others bring the warrior's armour from his tent. And thou, child, help me to raise the prostrate form, from which the dark tide still pushes. Help each and all in the service of the dead man, than whom a better was never served on earth.'

1376 **ἀγγέλλομαι ... εἶναι φίλος.**] 'I announce myself to be a friend;' *i.e.* 'I offer friendship.' In this sense, usu. ἐπαγγέλλομαι (*profiteor*): Dem. *Lacrit.* p. 938, ταῦτα γὰρ ἐπαγγέλλεται δεινὸς εἶναι,—'in these things he *professes* to be clever:' cf. Soph. *O. T.* 147, τῶνδε γὰρ χάριν | καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται, *i.e.* 'the matters which e'en brought us hither were those which this man *broaches of his own accord*'—(before our petition has been made).

1377 **τότε**] *Olim.* Cf. v. 650, *note*.

ἦ.] An old Attic form, from the Ionic ἔα, for the first person of the imperf.; in Homer lengthened ἦα. It occurs also in *O. T.* 1123.—Hermann, Lobeck, Wunder, ἦν.

1379 **μηδὲν ἐλλείπειν.**] 'Omit nothing:' (μηδέν, the accusative; not an adverb). Cf. Plato *Phaedr.* p. 272 B, ὅ τι ἂν αὐτῶν τις ἐλλείπῃ λέγων.

ὅσον.] ὅσων, the conjecture of

χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

ΤΕΥΚΡΟΣ

ἄριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
λόγοισι· καί μ' ἔψευσας ἐλπίδος πολύ.
τούτῳ γὰρ ὢν ἔχθιστος Ἀργείων ἀνὴρ
μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρὼν
θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,
ὡς ὁ στρατηγὸς οὑπιβρόντητος μολὼν,
αὐτός τε χὠ ξύναιμος ἠθελησάτην
λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ

Porson and Elmsley, is adopted by Schneidewin.

1382 **λόγοισι.**] 'I can wholly praise thee *in words:*' *i.e.* 'I can offer thee the fullest tribute of my *thanks*,' although it is not in my power ἔργοις σε τιμᾶν, by allowing thee to take part in the funeral rites of Aias (v. 1394).

καί μ' ἔψευσας ἐλπίδος.] 'And thou hast deceived my reckoning much:' lit., 'cheated me of my expectation:' ψεύδειν taking a genitive, since it has the general sense of *depriving*. Cf. Ar. *Thesm.* 870, μὴ ψεῦσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. In this sense usu. the passive, like σφάλλεσθαι (*Trach.* etc.): cf. v. 177, ἐψευσθεὶς | ἐνάρων.—Madv. *Synt.* 57 *b*.—For ἐλπίδος, cf. v. 606, *note*.

1384 **χερσίν.**] 'With actual help:' —ἔργῳ καὶ οὐ λόγῳ. While others, λόγῳ φίλοι ὄντες, did not venture to stir in the cause of Aias, Odysseus took an active part, χερσὶν παρέστη, —gave a practical proof of goodwill by coming to the spot, and protesting in person against the sentence of the Atreidae.

παρών.] 'In thy presence,'—in the presence of the dead. Cf. v. 1131, *note*.

1385 **θανόντι ζῶν.**] *O. C.* 13, ξένοι πρὸς ἀστῶν: *ib.* 148, κἀπὶ σμικροῖς μέγας ὥρμουν: *ib.* 622, ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται.

1386 **ὡς...ἠθελησάτην.**] A compressed phrase for ὡς ἐτλήτην ἐκεινω (ἐφυβρίσαι), ἐθέλοντε, κ. τ. λ. For ὁ στρατηγὸς, αὐτός τε καὶ ὁ ξύναιμος (instead of ὅ τε στρατηγὸς καὶ ὁ ξύναιμος), cf. *O. C.* 462, ἐπάξιος μὲν Οἰδίπους κατοικτίσαι, | αὐτός τε παῖδές θ' αἵδε. For the sing. participle,— μολὼν ὁ στρ. καὶ ὁ ξύν. ἠθελησάτην,—Schneidewin compares Eur. *Alc.* 734, ἔρρων νυν αὐτὸς χἠ συνοικήσασά σοι...γηράσκετε.

οὑπιβρόντητος.] 'Crazy:' infatuated with self-importance. Cf. v. 1272. Usually ἐμβρόντητος, *attonitus*, 'thunderstruck,'—stupefied by the visitation of Zeus: see Xen. *Anab.* III. 4. 12, ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἑλεῖν οὔτε βίᾳ· Ζεὺς δὲ ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἑάλω. Cf. Aesch. *P. V.* 367 ff., κεραυνὸς...ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων | κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεὶς | ἐφεψαλώθη κἀξεβροντήθη σθένος.

1389 **Ὀλύμπου τοῦδ'.**] 'The heaven above us:' Ὄλυμπος, in a general sense, the abode of the gods, —not Mount Olympus in Mysia (v. 881). Cf. *Ant.* 758, ἀλλ' οὐ τόνδ' Ὄλυμπον ἴσθ' ὅτι | χαίρων ἐπὶ ψόγοισι δεινάσεις ἐμέ: *O. C.* 1564, γῆν τε προσκυνοῦνθ' ἅμα | καὶ τὸν θεῶν Ὄλυμπον.

μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη
κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρός,
τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἐᾶν,
μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
τὰ δ' ἄλλα καὶ ξύμπρασσε, κεἴ τινα στρατοῦ

1390 **Ἐρινύς...Δίκη.**] The Fury, 'mindful,' patient, follows in the track of guilt: Justice at length 'brings the end,'—deals the decisive blow.—Justice, Dikê, represents the abstract principle: the Fury represents rather the craving of the injured dead for revenge. In Aesch. *Eum.* 468—535 the Erinys argues at length for the identity of her interests with those of Justice,—shewing that, closely as the two avenging powers are often associated, they were regarded as embodying distinct ideas. Cf. Aesch. *Ag.* 1407, μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην, | Ἄτην τ', Ἐρινύν θ', αἷσι τόνδ' ἔσφαξ' ἐγώ.

1393 **Λαέρτου.**] Cf. v. 1, Λαρτίου, *note*. 'The son of Laertes' was the ordinary designation for Odysseus, vv. 1, 101, 380: his enemies loved to call him ὁ Σισυφίδης (v. 190). Hermann points out that Λαέρτου is more effective in this place in the senarius than Λαρτίου would have been: and thus *Phil.* 614, ὁ Λαέρτου τόκος: cf. 366, Eur. *I. T.* 533, ὁ Λαέρτου γόνος.

1394 **τάφου**] = ταφῆς, 'burial rites.' *Il.* XXIII. 679, ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο | ἐς τάφον,—not, 'to the tomb,'—but, 'for the burial:' and so Thuc. II. 47, τοιόσδε ὁ τάφος ἐγένετο.

ἐπιψαύειν.] 'To meddle with.' Cf. Eur. *Suppl.* 317, ἀγῶνος ἧψω.

1395 **μὴ τῷ θανόντι, κ.τ.λ.**] The dead man's spirit would be vexed if one hostile to him in life were suffered to bear part in the funeral rites. Cf. *El.* 439—447, where Electra comments on the hardihood of Clytaemnestra in sending offerings to the tomb of the husband whom she had murdered,—such offerings being δυσμενεῖς χοαί (*ib.* 440). Similarly in Eur. *H. F.* 1360, Heracles, having slain his children, bids the Theban elders bury them:—δὸς τοισδε τύμβῳ...ἐμὲ γὰρ οὐκ ἐᾷ νόμος.

1396, 7 **τὰ δ' ἄλλα......ἔξομεν.**] Schneidewin enclosed vv. 1396, 7 in brackets, as spurious. The only reason which he assigns in his critical note *ad loc.* is that Odysseus would not have replied ἀλλ' ἤθελον μὲν (sc. ἐπιψαύειν τοῦ τάφου), if ξύμπρασσε had intervened. This difficulty seems imaginary. No real ambiguity is caused by ξύμπρασσε coming between ἐπιψαύειν and ἤθελον: for no one could doubt that ἤθελον referred to the *particular* service which Odysseus had offered, and the rejection of which made it necessary that he should withdraw for the present. Schneidewin conceived the connexion of vv. 1393—99 (omitting 96, 7) to be as follows:—'Thee, son of Laertes, I cannot indeed (μέν) permit to assist at the burial, lest I grieve the dead; (no—thou hast got *permission* for it) ;—I will do all the rest;—yet (δέ, answering to μέν in 1394) be sure that we esteem thee.' But the genuineness of vv. 1396, 7 appears defensible on three grounds. (1) The general context. If the verses are omitted, Teucer's words are left singularly curt and ungracious. Odysseus had offered his services and sympathy in the largest sense: in this particular instance Teucer cannot accept them: but it seems unfitting that he should reject them altogether. (2) The correspondence of the words τὰ δ' ἄλλα καὶ σύμπρασσε with the terms of the offer made by Odysseus. He wished (v. 1378) συνθάπτειν καὶ συμπονεῖν. The reply is that he cannot συνθάπτειν, but is welcome συμπονεῖν,—to assist them in other ways, as by providing for the safety of Tecmessa and Eurysaces. (3) The awkwardness of the parenthesis ἐγὼ δὲ τἄλλα πάντα πορσυνῶ, if vv. 1396, 7 are omitted. In Schneidewin's view the correlative to μέν in v. 1394 would then be the δέ after σύ in v. 1398: but it ought rather to be the δέ after ἐγώ.

1396 **τὰ δ' ἄλλα.**] *i.e.* in executing the other mandates—beside directions as to his burial—which Ajax had left for Teucer (vv. 565—570: v. 689:) viz., care for Tecmessa and for the Salaminians, and the charge to take Eurysaces to Telamon.

καὶ ξύμπρασσε.] 'In all else *even* (*too*) work with us.' Cf. v. 1260, καὶ φρονεῖς, *note*. (This seems better than taking καί...καί as *both...and*.)

κεἴ τινα στρατοῦ.] 'And whomso else in all the camp thou wouldst bury, we will make thee welcome.' Teucer's character, as portrayed in the *Ajax*, is that of an honest, impulsive man,—vehement in expressing his animosities, and not very adroit in turning compliments. In the first plenitude of his gratitude to Odysseus he began by saying that he had not expected anything so good from him (v. 1382). And here he employs a phrase which looks very much like a sneer. What he means to say is,—'the reason why you cannot assist on *this* occasion is a special reason,—a matter over which I have no control. I recognise the honour which would be conferred by your presence at the grave of any man in all the camp.'

θέλεις κομίζειν, οὐδὲν ἄλγος ἕξομεν.
ἐγὼ δὲ τἄλλα πάντα πορσυνῶ· σὺ δὲ
ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΥΣΣΕΥΣ

ἀλλ' ἤθελον μέν· εἰ δὲ μὴ 'στί σοι φίλον

1397 **κομίζειν.**] Properly, *to take up* for burial (cf. *El.* 1114): then in the general sense of 'honouring with burial rites.' Eur. *Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1398 **τἄλλα πάντα.**] *i.e.* the funeral. In the 5th edit. of Schneidewin, Nauck places this verse, as well as the two preceding ones, in brackets, on the ground that τἄλλα πάντα is unintelligible. Wolff proposed τἀμὰ πάντα: Morstadt ταῦτα πάντα. In the next line Nauck proposes to change ἀνήρ into ἀτάρ.

1399 **καθ' ἡμᾶς.**] 'In our regard,'—in relation to us. Cf. Her. VII. 158, τὸ δὲ κατ' ὑμέας, 'as far as you are concerned:' Eur. *Andr.* 740, κἂν τὸ λοιπὸν ᾖ | σώφρων καθ' ἡμᾶς (to usward), σώφρον' ἀντιλήψεται.

1400 **ἀλλ' ἤθελον μέν.**] 'Well, I had the *wish*.' Cf. Ar. *Ran.* 866, ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε· | οὐκ ἐξ ἴσου γάρ ἐστιν ἁγὼν νῷν, *i.e.* 'my first inclination was not to contend.' This idea is more usually expressed by ἤθελον ἄν: *e.g.* v. 88. But it appears inaccurate to say that where ἤθελον is found alone there is an ellipse of ἄν. The simple imperfect states the preexisting wish as a *fact*. The imperfect with ἄν states merely that, if circumstances were propitious, the wish *would have been formed*. Similarly ἔδει instead of ἔδει ἄν: *e.g.* Dem. *Olynth.* I. p. 9, εἰ ἅπαντες ὡμολογοῦμεν Φίλιππον τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παριόντα λέγειν: *i.e.* 'on that supposition, it *was a duty* for the orator, &c.' (whether any one performed it or not): ἔδει ἄν, 'it *would be the duty* of any particular orator who came forward.'—Madvig *Synt.* §118*a*.

πράσσειν τάδ' ἡμᾶς, εἶμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ

ἅλις· ἤδη γὰρ πολὺς ἐκτέταται
χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων
θέσθ' ἐπίκαιρον·
μία δ' ἐκ κλισίας ἀνδρῶν ἴλη

1401 **ἐπαινέσας τὸ σόν.**] 'Acquiescent in thy will:' *τὸ σόν*, 'thy dictum:' cf. v. 99, *note*. In the sense of ἀγαπᾶν, 'to be content with,' αἰνεῖν is more usual than ἐπαινεῖν: e.g. Eur. *Alc.* 2, θῆσσαν τράπεζαν αἰνέσαι. Hor. *Od.* III. 29. 53, *(Fortunam) laudo manentem: si celeres quatit Pennas, resigno quae dedit.*

Exit ODYSSEUS.

1402 **ἅλις· ἤδη γάρ, κ.τ.λ.**] Nauck (in Schneidewin, edit. 5) suggests that vv. 1403—1406 were interpolated by a later hand. He objects (1) to the phrase ἐκτέταται χρόνος, proposing to read ἅλις· ἤδη γὰρ πόνος ἐκτέταται: (2) to the mention of the κοίλη κάπετος,—borrowed, as he thinks, from v. 1165: (3) to the Doric τοί for οἱ. Of these objections the last is the only one which has any weight. See the notes.

ἐκτέταται.] 'The time has been long drawn out.' Mistakenly, objecting, as Nauck does, to the phrase ἐκτέταται χρόνος, proposed πόνος. But if we can say ἐκτείνειν βίον, αἰῶνα, why not ἐκτείνειν χρόνον?

1403 **οἱ μέν.**] The attendants who came on the stage with Teucer (v. 977) are desired to go and prepare 'the hollow bed' at the spot already chosen by Teucer. At v. 1165 the Chorus had said to him,—σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν. At v. 1183 he went to seek a place for the grave,—attended by the πρόσπολοι who are now to dig it.

1404 **ταχύνετε.**] *Properly*, ταχύνειν τι, for σπεύδειν τι, does not seem to occur elsewhere: but ταχύνειν τινά, 'to hurry' a person, Eur. *Alc.* 255. Cf. Solon *frag.* 36 (Bergk *Poet. Lyr.* p. 351) σπεύδουσι δ' οἱ μὲν ἔνθεν, οἱ δὲ ἄλλοθεν, | οἱ δ' ὄψος.

τοί.] Doric for οἱ (and also for σοί). Elmsley denied the admissibility of τοί, except in lyrics other than anapaests; and proposed τὸν δ': 'quod fere ab Hermanno [illegible] significant tripodes' (Lobeck). But τοί is used in Anapaests in Aesch. *Pers.* 423, τοὶ δ', ὥστε θύννους, κ.τ.λ.

ὑψίβατον.] 'High-set,'—since the three legs of the cauldron formed a high stand. Pind. *N.* 3. 88, [illegible] ὑψίβατον πόλιν, 'high-placed.'

1405 **ἀμφίπυρον.**] ἀμφὶ πυρὶ στήσατε: 'place the high-set cauldron amid swelling flames.' Cf. *Il.* XXIII. 702, μέγαν τρίποδ' ἐμπυριβήτην.

λουτρῶν.] *Il.* XVIII. 343, ἑτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς | ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα | Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. Lucian *de Luctu* 11, μετὰ ταῦτα δὲ (after picturing the [illegible]) λούσαντες αὐτούς (ὡς οὐχ ἱκανῆς τῆς κάτω λίμνης λουτρὸν εἶναι τοῖς ἐκεῖ), καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα... καὶ στεφανώσαντες τοῖς ὡραίοις ἄνθεσι, προτίθενται λαμπρῶς ἀμφιέσαντες.

1406 **ἐπίκαιρον.**] Governing the genitive λουτρῶν: as οἰκεῖος, ἀλλότριός τινος, Madvig *Synt.* § 62 R.

τὸν ὑπασπίδιον κόσμον φερέτω.
παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
φιλότητι θιγὼν πλευρὰς σὺν ἐμοὶ
τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
σύριγγες ἄνω φυσῶσι μέλαν
μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
φησὶ παρεῖναι, σούσθω, βάτω,
τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ

1408 **ὑπασπίδιον κόσμον.**] The armour worn under the shield: 'the body-armour.' In bequeathing his shield to his son, Ajax had directed that the rest of his armour should be buried with him (vv. 574—577). The word ὑπασπίδιος does not occur elsewhere in this technical sense. It usually means simply 'under arms:' *e.g.* auct. *Rhes.* 740, ὑπασπίδιος κοῖτος, 'sleep in armour.'

1409 **παῖ, σὺ δέ.**] 'Cum subito sermonem ad alium ab alio convertimus, primo *nomen* ponimus, deinde *pronomen*, deinde *particulam*.' Porson *ad* Eur. *Or.* 614. Cf. *O. T.* 1096, ἰὼ Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.

πατρός γ'.] If the γε is right, it belongs to σὺ δέ: 'and do thou too.' Lobeck suggests that it might be got rid of by transposing ὅσον ἰσχύεις and πλευρὰς σὺν ἐμοί.

1410 **πλευράς.**] So Hermann, Lobeck, Schneidewin. Some MSS. have πλευρὰς τάσδε. Elmsley (*ad Heracl.* 824) πλευρὸν τόδε, on the ground that the neuter πλευρά, not πλευραί, is used by the Tragedians. The neuter πλευρά certainly appears to have been preferred: cf. v. 1253; Eur. *Or.* 223, 800; *Alc.* 366; *Bacch.* 740. Porson *ad Hec.* 814 adopts πρὸς σοῖσι πλευροῖς in place of πρὸς σῇσι πλευραῖς. But the fem. plur. is found in *Il.* XX. 170, XXIII. 716, XXIV. 10; Aesch. *Eum.* 837, τίς μ' ὑποδύεται πλευρὰς ὀδύνα;

1411 **ἔτι γὰρ θερμαί......μένος.**] 'For still the warm channels spout up their dark tide.' The blood from the wound was still welling up through the dead man's veins, and issuing at the nostrils (v. 918, φυσῶντ' ἄνω πρὸς ῥῖνας): this hemorrhage would be stopped by raising the body upright.—σύριγγες, φλέβες, the veins: Lobeck quotes Empedocles v. 250, σαρκῶν σύριγγες: cf. *Od.* XXII. 18, αὐλὸς ἀνὰ ῥῖνας παχὺς ἦλθεν | αἵματος.—μένος, the strong gush of blood: Aesch. *Ag.* 1034, πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος.

1414 **φησὶ παρεῖναι.**] *Od.* V. 450, ἱκέτης δέ τοι εὔχομαι εἶναι: Soph. *El.* 9, φάσκειν Μυκήνας τὰς πολυχρύσους ὁρᾶν: Theocr. XXII. 56, μήτ' ἀδίκους μήτ' ἐξ ἀδίκων φάθι λεύσσειν: Catull. IV. 1, *Phaselus ille quem videtis, hospites, Ait fuisse navium celerrimus.*

1415 **τῷδ' ἀνδρὶ πονῶν.**] For the dative cf. v. 1366, *note*.

τῷ πάντ' ἀγαθῷ.] Cf. v. 910, ὁ πάντα κωφός, ὁ πάντ' ἄϊδρις: *El.* 301, ὁ πάντ' ἄναλκις: Plato *Theaet.* p. 194 E, ὁ πάντα σοφὸς ποιητής.

1416 **κοὐδενί πω λῴονι θνητῶν.**] '(Serving Ajax,) and (having served) no better man upon earth:' τῷδ' ἀνδρὶ πονῶν, καὶ οὐδενί πω λῴονι (πονήσας).—'serving this all-brave man, than whom better was never served on earth.'—The verse Αἴαντος, ὅτ' ἦν, κ.τ.λ., rejected by Dindorf, is retained by Hermann and Lobeck. (1) Hermann gives:—κοὐδενί γ' ᾧτινι λῴονι θνητῶν | Αἴαντος, κ.τ.λ.,—believing that Sophocles first meant to write—τῷ πάντ' ἀγαθῷ, | καὶ οὗ οὐδεὶς λῴων θνητῶν,—altered it, by attraction, to κοὐδενί γ' ᾧτινι λῴονι θνητῶν,—and then, to replace οὗ, added Αἴαντος. (2) Lobeck:—κοὐ-

κοὐδενί πω λῴονι θνητῶν.
[Αἴαντος, ὅτ' ἦν, τότε φωνῶ.]

ΧΟΡΟΣ

ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

δενὶ πώποτε λῴονι θνητῶν Αἴαντος, κ.τ.λ.,—sc. [illegible]. He infers the genuineness of the verse Αἴαντος... φωνῶ from the fact that it is unnecessary to the completeness of the sense, and would not, therefore, have been supplied by a grammarian: while at the same time the concluding mention of Ajax by name has a propriety to which a poet would attend. *[illegible]*

1417 ὅτ' ἦν, τότε φωνῶ.] 'I speak of the time when he still lived.' Meleager *Epigr.* XXII., ἦν καλὸς Ἡράκλειτος, ἐμ' ἦν ποτέ.

1418 ἰδοῦσιν.] Almost = παθοῦσιν: cf. *Il.* 205, τοὺς ἰδὼν ἴδε πατὴρ θανάτους αἰνούς: Eur. [illegible] 357, [illegible] ἰδών.

1419 μάντις.] *Prophet.* Cf. *Ant.* 1160, καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. [illegible] 1270, τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ.

1420 ὅ τι πράξει.] [illegible] χρὴ τετελέσθαι.—The concluding γνώμη fitly sums up the moral of the play. That moderation by which Odysseus prospered, and through want of which Aias fell, depends mainly on a just sense of the uncertainty of human life.

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. AT THE UNIVERSITY PRESS.

LIST OF BOOKS PUBLISHED BY
JOHN ALLYN,
(LATE SEVER, FRANCIS, & CO.,)
21 Bromfield Street, Boston.

Standard College Text-Books.

The Metaphysics of Sir William Hamilton. Collected, Arranged, and Abridged for the Use of Colleges and Private Students. By FRANCIS BOWEN, Alford Professor of Moral Philosophy in Harvard University. 12mo. Cloth $2.00

A Treatise on Logic; or, The Laws of Pure Thought. Comprising both the Aristotelic and the Hamiltonian Analyses of Logical Forms. By FRANCIS BOWEN, Alford Professor of Moral Philosophy in Harvard University. 12mo. Cloth 2.00

Chemical Tables. By S. P. SHARPLES, S. B. 12mo. Cloth 2.25

First Principles of Chemical Philosophy. By PROF. J. P. COOKE, JR. 12mo. Cloth 3.50

Analysis of English History. By D. W. TURNER. 18mo. Cloth 50

Selections from the Greek Historians. Arranged in the Order of Events. With Notes, by CORNELIUS C. FELTON, LL. D., late President of Harvard University. 12mo. Half morocco . . . 2.00

Selections from Modern Greek Writers, in Prose and Poetry. With Notes, by CORNELIUS C. FELTON, LL. D., late President of Harvard University. 12mo. Cloth 1.25

The Panegyricus of Isocrates. From the Text of BREMI. With English Notes, by CORNELIUS C. FELTON, LL. D., late President of Harvard University. A Revised Edition. 12mo. Cloth. . . 1.00

The Clouds of Aristophanes. With Notes, by CORNELIUS C. FELTON, LL. D., late President of Harvard University. 12mo. Cloth 1.25

The Birds of Aristophanes. With Notes, and a Metrical Table, by CORNELIUS C. FELTON, LL. D., late President of Harvard University. 12mo. Cloth 1.25

Syntax of the Moods and Tenses of the Greek Verb. By W. W. GOODWIN, Ph. D., Eliot Professor of Greek Literature in Harvard University. Revised Edition. 12mo. Cloth 1.75

Horace. With English Notes, by REV. A. J. MACLEANE, M. A. Revised and Edited by R. H. CHASE, A. M. 12mo. Cloth . . . 1.50

Cicero's Tusculan Disputations. Book First: The Dream of Scipio; and Extracts from the Dialogues on Old Age and Friendship. With English Notes, by THOMAS CHASE, A. M. 16mo. Cloth . $1.25

M. Tullii Ciceronis pro A. Cluentio Habito Oratio ad Judices. With English Notes, by AUSTIN STICKNEY, A. M., Professor of Latin in Trinity College, Hartford, Conn. 12mo. Cloth . . 1.00

A German Reader for Beginners. Compiled by BERNARD ROELKER, A. M., Instructor in Harvard University. Second Revised and Improved Edition. 12mo. Cloth 1.50

A German Grammar. A Companion to Dr. Ahn's Method. By H. W. JUST. 16mo. Cloth 75

The Catena Classicorum.

THE FOLLOWING VOLUMES ARE NOW READY:

THUCYDIDES. Books I., II. Edited by CHAS. BIGG, A. M. 12mo. $2.00

DEMOSTHENES. The Olynthiacs and Philippics. Edited by G. H. HESLOP, A. M. 12mo. 1.50

ARISTOPHANES. The Acharnians and Knights. Edited by W. C. GREEN, A. M. 12mo. 1.50

SOPHOCLES. The Electra. Edited by R. C. JEBB, A. M. 12mo. 1.25

SOPHOCLES. The Ajax. Edited by R. C. JEBB, A. M., 12mo. 1.25

DEMOSTHENES. On the Crown. Edited by ARTHUR HOLMES. *In Preparation.*

JUVENAL. Edited by G. A. SIMCOX. *In Preparation.*

Elegant Standard Books.

THE GOLDEN TREASURY SERIES.

A *Handy* Edition of the GOLDEN TREASURY SERIES, in 18mo., on cheaper paper, is also published, at 75 cts. per volume.

The Golden Treasury of the Best Songs and Lyrical Poems in the English Language. Selected and Arranged, with Notes, by FRANCIS TURNER PALGRAVE, Fellow of Exeter College, Oxford. 16mo. Green vellum 1.25

The Children's Garland. From the best Poets. Selected and Arranged by COVENTRY PATMORE. 16mo. Red vellum . . 1.25

The Book of Praise. From the Best English Hymn-Writers. Selected and Arranged by ROUNDELL PALMER. 16mo. Maroon vellum 1.25

The Pilgrim's Progress. From this World to that which is to come. By JOHN BUNYAN. With Illustrations by STOTHARD. 16mo. Vellum cloth 1.25

A Book of Golden Deeds of all Times and all Lands. Gathered and Narrated by the Author of "The Heir of Redclyffe." 16mo. Green vellum 1.25

The Jest-Book. The choicest Anecdotes and Sayings. Selected and Arranged by MARK LEMON. 16mo. Green vellum . . 1.25

The Ballad Book. A Selection of the choicest British Ballads. Edited by WILLIAM ALLINGHAM. 16mo. Vellum . . . 1.25

The Sunday Book of Poetry. Selected and Arranged by C. F. ALEXANDER. 16mo. Vellum 1.25

THE GOLDEN TREASURY JUVENILE.

Dream Children. By the Author of "Seven Little People and their Friends." Full-page Illustrations, after Designs by WHITE, with Ornamental Initials illustrating each Story. 16mo. Vellum cloth $1.25

The Poems of Thomas Gray. Illustrated. A new and elegant Edition. Small 4to. Morocco Cloth 1.75

Democracy in America. By ALEXIS DE TOCQUEVILLE. Translated by HENRY REEVE, ESQ. Edited, with Notes, the Translation revised, and in great part rewritten, and the Additions made to the recent Paris Editions now first translated, by FRANCIS BOWEN, Alford Professor of Moral Philosophy in Harvard University. Elegantly printed on linen paper at the University Press. Bound in maroon vellum. 2 vols. Post 8vo. 5.00

American Institutions. By DE TOCQUEVILLE. Being a cheap edition of Vol. I. of the above. 12mo. Cloth. 1.75

Miscellaneous Books.

Harvard Memorial Biographies. Edited by T. W. Higginson. 2 vols. 8vo. $4.00

On the Cam. Lectures on the University of Cambridge in England. By William Everett, A. M. 12mo. Cloth 1.75

Memoir of Jared Sparks, LL.D. By George E. Ellis. With Portrait. 8vo. Cloth 2.00

Frankenstein; or, The Modern Prometheus. By Mary W. Shelley. 12mo. Paper, 60 cts. Cloth 1.00

Arne. A Sketch of Norwegian Country Life. By Björnstjerne Björnson. 12mo. Paper, 60 cts. Cloth 1.00

The Happy Boy. By Björnstjerne Björnson. 12mo. . 1.00

The Flying Mail. By M. Goldschmidt.
Old Olaf. By Magdalena Thoresen.
The Railroad and the Churchyard. By B. Björnson. In 1 vol. 12mo. Cloth 1.00

Hellas: Her Monuments and Scenery. By Thomas Chase, M. A. 12mo. Cloth 1.00

Scientific Books.

Icones Muscorum; or, Figures and Descriptions of most of those Mosses peculiar to Eastern North America which have not been heretofore figured. By William S. Sullivant, LL. D. With 129 copper-plates. Royal 8vo. Cloth 15.00

First Outlines of a Dictionary of the Solubilities of Chemical Substances. By Frank H. Storer. 1 vol. in 3 Parts. 8vo.
Paper covers, per Part 2.00
Whole work, cloth 7.50

Chemical Tables. By S. P. Sharples, S. B. 12mo. Cloth 2.25

Illustrated Catalogue of the Museum of Comparative Zoölogy of Harvard College. Published by Order of the Legislature of Massachusetts.

A Cyclopædia of Quantitative Chemical Analysis. By Frank H. Storer. 1 vol. in 5 Parts. Paper covers. Part I. . 1.65

The Mathematical Monthly. 1859 to 1862. 3 vols. 4to. . 13.50

JOHN ALLYN, Publisher,
21 Bromfield St., Boston.

Louis C. Clark

14 Holyoke House

Cambridge

Massachusetts.

Anap. systems = X accat. dim + 1 cat. dim.

∪∪– | ∪∪– | ∪∪– | ∪∪–

– – | – – | – – | – –

–∪∪ | –∪∪ | –∪∪ | –∪∪

Any four feet can be

varied for spondee or

dactyls.

Louis C. Clark

14 Holyoke House

Cambridge

Massachusetts

COLUMBIA UNIVERSITY LIBRARIES

This book is due on the date indicated below, or at the expiration of a definite period after the date of borrowing, as provided by the library rules or by special arrangement with the Librarian in charge.

DATE BORROWED	DATE DUE	DATE BORROWED	DATE DUE
	[illegible] 1948		
DEC 29 1950			
C28(946)M100			

COLUMBIA UNIVERSITY LIBRARIES
0021140855

88SP IE71

[redacted]
88S.P
IE71 C1
SOPHOCLES-AJAX ED. J